THE

# NEW-JERUSALEM MAGAZINE.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

# NEW-JERUSALEM MAGAZINE.

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## THE CHURCH IN THE WORLD.

IT is a familiar experience to us that when one first comes to an acknowledgment of the truths of the New Church, seeing their beauty, their reasonableness, and their capacity for leading to the most precious depths of spiritual life, he is fired with the desire to give them to all the world, and confident that all the world is ready and eager to receive them; but when he makes the attempt to promulgate them, he finds that the world is preoccupied and indifferent, that his zeal is felt as intrusive, and he too often sinks into a state of discouragement — resentful both toward the world and toward the doctrines which seem not adapted to the world. In his first zeal there was not a little of the flush of distinction in having possession of truths that bring so clear a solution to the theological problems with which the world is struggling; and in his discouragement there is a corresponding degree of personal disappointment that the preëminence of his possessions is not recognized.

The church as a whole suffers in some degree from disappointment of the same kind. It knows that it has the revelation from the Lord which the world needs for its spiritual life. It has proclaimed it, and tried in every way to get a hearing for it. At first it met with angry antagonism, which has now greatly abated; but there is a general state of indifference, which perhaps is tinctured with the admission that there may

be some thing valuable in this voluminous system of teaching for future generations, but the world is too busy to attend to it now. The church is still small, and increases very slowly, and it is a little resentful, slightly soured in temper, somewhat disposed to dwell upon the faults of all the rest of the world, and to pride itself upon the exclusive possession of spiritual knowledge, as if this in itself were spiritual life and heaven.

It is interesting to observe that there is a similar slowness in the promulgation of the truth from that other centre of revelation which, we learn from Swedenborg, existed in his day in Africa. It is true that large districts still remain utterly unknown in that great continent; but the very large proportion of it of which something is known appears to be almost wholly heathen or Mohammedan. There is not the slightest reason to doubt a word of Swedenborg's account of the revelation to them, nor to fear that the revelation has perished, or that it will not in time prevail. But I think Swedenborg himself would have been disappointed to know that it would make so little apparent progress in the century which has since passed.

We cannot think for a moment that the Lord has been disappointed, nor that He had any expectations which have not been fulfilled. And I do not think it is reasonable to suppose that the accomplishment is really less worthy of rejoicing than our hope would have been. It is different; and it seems to me that an honest consideration of what it is, may bring a wholesome change to our ideas, and gladden and sweeten our hearts again.

On a former occasion, I called attention to the discouragements of the earlier churches from their expecting a too early and too limited fulfilment of prophecy. In the very first church on the earth, we are told, when first they began to decline from their innocence, and the coming of the Lord as a Saviour was foretold, they began to expect Him at once in their own families. This immediate expectation gave them hope and courage, and kept them always ready for the Lord. If they had known of the thousands of years that would

elapse before their hope would be fulfilled, and of the immense development of natural, sensual, and evil life, they could not have realized that that immensely distant coming of the Lord could be anything to them, and they would have sunk discouraged into helplessness. And yet if the Lord had come when they expected, into a human nature so little developed, with the Word so inadequately embodied as it was, it would have been an ineffective and incomplete incarnation, utterly inadequate to save and to bless the endless varieties of men in a fully developed race — celestial, spiritual, and natural.

And so again in the very beginning of the development of the love of rule in the Christian Church, even in the days of the apostles, they were convinced that the last days and Second Coming of the Lord were already at hand, and it was in the hope of that coming that they were strong to preach and to suffer. But no coming by the opening of the spiritual sense of the Word, and a rational teaching of the relation of natural to spiritual — so necessary to an understanding of the Lord and of the Scriptures — would then have been possible. A coming that would restore the state of the church as it was at the first was all that the disciples hoped for. A spiritual coming and the establishment of an internal Christian Church they could neither understand nor desire.

We doubtless have been under a similar mistake in our expectations of the rapid acceptance of the new revelation which constitutes the Lord's Second Coming. But there is another error or limitation of thought which perhaps has quite as much to do in preventing a just appreciation and enjoyment of what is really accomplished, and that is an under appreciation of the Gentile world, and of the use of the church to it, or, in other words, an under appreciation of the value of the great masses of men in good natural life, and of the use of a few as a centre of light to them.

It is a common belief in the Christian Church, that only those who know and believe in the Lord can be saved, and the Christian world is yet struggling with the suggestion that Gentiles who have never heard of the Lord in this world,

and yet have been good, may learn of Him hereafter and enter into His kingdom. It has heretofore believed that only the faithful in Christendom would be saved, and that the immensely greater numbers in Africa, Asia, and America who were untaught in the Gospel story, would be lost. And yet Swedenborg assures us that the Gentiles are saved more easily than Christians, because they live better lives, and that immense multitudes of them become angels in heaven.

The Jews likewise, confined to a minute territory in western Asia, believed that they alone of all the earth would be saved, when in truth, although they alone had the Word which is the source of life to all, they were the worst nation upon the earth, and many from the north and the south, from the east and the west, were gathered into the heavenly kingdom when they themselves were cast out.

The Ancient Church was somewhat more extensive, yet it did not include more than a few nations in western and central Asia, and north-eastern Africa. I know no reason to doubt that the remainder of these continents and the other continents of the earth contained many millions of Gentile inhabitants. Probably substantially the same statement is true of the Most Ancient Church which was much less in extent than the Ancient. As far as our knowledge goes, it seems to have been true from the beginning that the central body of the church, which held the revelation from God, was relatively small, and that a comparatively large part of the world was Gentile.

One reason for this we may suppose to have been that it was foreseen in every case that the central body of the church would become hopelessly corrupt, and it was of the Divine Providence to keep the number of those who belonged to it small, in order that as few as possible might share the corruption and consequent spiritual destruction.

Another and still more important reason has been that when a church became corrupt it was necessary that there should be uncorrupted Gentiles among whom a new church could be established. It was foreseen also that there would be several churches succeeding one another — the later

churches not repeating the earlier, but representing a maturer stage of human development; and it was provided that large bodies of Gentiles of appropriate natural capacity and disposition, should be prepared to receive the successive revelations. Thus while the Jewish Church was running its course into a deadly idolatry, there were tribes of cave-dwellers, and lake-dwellers, and other heathen multiplying and spreading over northern Europe, to make a soil for the Christian sowing. And when these again were declining into evil life, excused and justified by a sterile doctrine of faith, some three or four hundred millions of Africans and twice as many more Asiatics — free at least from the rational Christian perversity, and a large part of them probably heathen from the creation of the world — were preparing a soil for the future growth of the new Christian teaching.

And besides these reasons for the smallness of the church as compared with the multitude of Gentiles — namely, that as few as possible might share in the internal corruption of the church, and that there might be a virgin soil for the successive new revelations — it must also be considered that the external of the church must always be very much larger than the internal.

In a sense it is true that the Gentile world in each dispensation is a part of the church, and shares in the light of the dispensation. It is the external part, and receives the light mediately from those who hold the revelation. And these we are told hold a relation to the rest like that of the heart and the lungs to the body — that is the relation of a very small but highly vitalized and vitalizing part of the body, to the very large and less active parts that depend upon it for vitality.

"It is not a matter of concern," Swedenborg tells us, "whether a smaller or a greater part of the world has received that religion" — that is, the Christian religion — "provided there are peoples with whom the Word is; for there still is light therefrom to those who are outside the church and have not the Word." (D. P. 256.) And again we read, "It is enough that there be a church where the Word is;

although it consist of comparatively few, still by the Word the Lord is present in the whole world, for by it heaven is conjoined with the human race." (T. C. R. 267.) "For the Word in the Christian Church is life from the Lord through heaven to all the rest, just as the life of the members and viscera of the whole body is from the heart and lungs. There is also similar communication." (T. C. R. 268.)

That the communication is "through heaven" (*see also* A. E. 351) means that the light of the Word comes to the spirits and angels who are with the man who reads it rightly, and that they are centres of light in the spiritual world to the angels and spirits connected with men who have not the Word. And to these men it comes as a means of thinking justly about God and the life after death, and of distinguishing between good and evil. Thus it gives them the essential means of salvation.

But that the reading of the Word may serve this purpose it is necessary that it be read with true thought of its meaning, or at least with innocent thought; and therefore we are told that it is more effective when read by a little boy or girl, than when by an adult whose mind is full of false views of it. For this reason, when the Jews had wholly perverted its meaning, the Christian Church was raised up, which should understand it truly. When the reading of it was almost given up in the Roman Church, it was restored in the Reformed; and when the genuine understanding of it was destroyed in the Reformed churches, through the separation of faith from charity, the Lord revealed the spiritual sense of the Word, "by means of which the light of truth from the Word, almost extinguished, may be restored." (T. C. R. 270, 271.)

It follows that they who receive the spiritual sense of the Word have entrusted to them this noble use which is essential to the life of the world — to read and study the Word in the light of the spirit, and thereby to restore the vital connection between the heavens and the earth. Do you say that the Word is read with a great deal of reverence and true thought and light from the spirit of it, elsewhere than in the New Church? I am only too glad to believe it to be true.

As to the degree in which it is true I will speak presently; but so far as it is true the parts of the church in which it is true are coöperating in the diffusion of light to all the rest of the world. It was in regard to this very thing — the revelation of the spiritual sense of the Word, and the correspondences by which it is written — that "the angels rejoiced exceedingly . . . and said that this was done in order that the Christian Church, which is now at its end, might again revive and draw breath through heaven from the Lord." (T. C. R. 846.) And so far as it has revived, and breathes an atmosphere of truth from the Word, it resumes its function of being a medium of life to the rest of the world; at the same time that those who receive the spiritual sense of the Word have the more interior function of being as heart and lungs to the Christian Church itself.

It seems to me plain that the Church which has a revelation from the Lord is the centre of life, not for a part of the world, but for the whole world, and that it gives a new means of right thinking to the whole — thus that the New Church now is a centre of life to the Christian Church as well as to the Gentile world. And as such a centre its influence must have a tendency to restore — or revive, as the angels say — its right thinking in regard to the Lord, the Scriptures, and the way to heaven.

I have no desire to enter into a discussion as to the state of the Christian world, and am quite aware that anything that can be said will be only a part of the truth. Yet, as I am hoping to gather encouragement for the church by showing the general spiritual progress of the world, in which she has an essential part, I desire to state with entire frankness the gains as I see them in the parts of the Christian Church with which I am best acquainted.

As regards the understanding of the Scriptures themselves — which has been spoken of as having been almost wholly perverted in the past — there is to some minds an appearance of loss because of their general denial of their verbal inspiration. But this denial does not mean so much as it is taken to mean. Do *we* believe that the world was created in six days?

Do we believe that the ass spoke to Balaam? Do we believe that all the historical and numerical statements in regard to the story of the Israelites, are exactly true according to our western ideas of statistics? If not, then we do not believe that these statements are revealed from God, but that they are gathered from the ideas of men, and are indeed used by God to convey and represent precious truths of a spiritual sense. We deny the kind of inspiration which others deny. We assert another kind of which they know nothing, and which they are not ready to assent to. But they also assert a degree of inspiration which makes the Scriptures the bearer to them of a knowledge of God and of heaven and of the way that leads to heaven. They speak indeed against the Son of Man, but they do not now blaspheme against the Holy Spirit. On the contrary they go to the Spirit of the Word for all their guidance in spiritual things.

In regard to their ideas of God, the more intelligent ministers of all denominations have ceased to describe a trinity of three persons of different characters, one of whom suffers death to appease the anger or satisfy the sense of justice of another. Hundreds and thousands of such ministers believe now, as they say, that God was in Christ, reconciling the world to Himself. And by reconciling the world they mean bringing it back to good life — to a life in which the Spirit of God can be united with it. The intelligent theology of the Christian Church is "Christo-centric," as they say, — that is, the Lord Himself is looked upon as the manifestation of the Father, and as the source of light and life to the church; and although the Epistles of Paul are by no means neglected, yet the Gospels containing the life of the Lord are studied for the sake of that life as has not been done before since the Apostolic days.

It is not at all true that the New-Church doctrine of the Divine Human of the Lord is accepted or understood. The most that is attempted is to get back to the primitive Christian idea of the Lord. This it seems to me the more intelligent have really attained, and very many more are rapidly approaching it; and as far as I can judge, this is an acknowl-

edgment of the heart and life as well as of the head — an acknowledgment which brings the power to resist evil with the Lord's help, which is the equivalent of casting out devils in His name. If this is so, and as far as it is so, the Christian Church is really reviving and preparing men for a life in heaven. The whole Christian Heaven from which the Holy City descended is composed, we are taught, of "those who worshipped one God under three persons, and who at the same time had not the idea of three gods; and this for the reason that a trinity of Persons has been received in the whole Christian world." (Preface to A. R.) And that the church has not yet freed itself from that idea, does not disqualify it for fitting men to join that heaven, provided they believe in the Divine in the Lord, and look to Him for guidance and strength in life. Living thus they are acceptable to the Lord, and are loved by Him. For we read: —

> They who do good works of charity from religion, and who consequently do not do evils, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruit, although but little, and also to trees that bear excellent small fruit, which are none the less cared for in gardens. And they may be likened to olive-trees and fig-trees in the woods, and again to fragrant herbs and balsamic shrubs on the hills. . . . In heaven they have been clothed with garments of a red color; and after initiation into the goods of the New Church, they are clothed with garments of a purple color, which acquire a beautiful yellow glow as they receive truths also. (T. C. R. 537.)

I am not denying that there still exist those who hold strenuously to false doctrines that excuse evil of life, nor even that in some parts of Christendom these still predominate. But the encouraging fact is that within the same ecclesiastical bodies, there is going on a steady increase of enlightenment which is antagonizing this perversity; and in many parts of our own country a clear line of demarcation is already discerned between the healthy living tissue of the church, and the scabs of corrupt teaching that are sloughing off. And this healthy growth is not attributable to the direct teaching of the doctrines of the New Church — for our doctrinal forms

do not appear in it — but to the indirect enlightenment by the internal way, which is none the less a consequence of the reception of the spiritual sense of the Word by a few.

I wish it were possible for me to sketch the parallel changes that are going on in the Gentile countries of the world, with their more than a thousand millions of people. I can only say that the testimony is strong, that in India and China, as well as in some of the smaller countries of Asia, there is an increased enlightenment of thought that is sifting all the old formulas of belief, and rejecting much that was tyrannical and hurtful to good life. In Africa we know nothing of the progress of truth; we only know that the whole continent is being opened by Europeans, and that there is a prospect that all parts of it will soon be put in connection with one another and with the rest of the world by railroads and steamboats. And this we know also would not be permitted by Providence except for the purpose of extending the influence of the truth of the Word.

To my mind it is plain that the regenerative light is stirring in all the dark places of the earth; and that its formative work will go on preparing the way for the heavenly life for ever. Very slowly — and yet considering the enormous masses of people concerned, very rapidly — the work will go on. We must find our satisfaction in the vastness of it, rather than in any particularly exalted attainment. It is not reasonable to expect that the spiritual philosophy of the New Church, and a definite knowledge of the spiritual sense of the Scriptures will ever be received by the great masses of men. These will be confined to the central vital organs, from which the light of the general truths essential to salvation will go forth to the larger and less vital members of the body. Still less must we look for our satisfaction to any general recognition of the essential importance to the life of the world of the knowledge of the spiritual sense of the Scriptures that we possess. We are not to hold the truth, or to study it, teach it, or live it for the honor it will bring to us, but for the good that it will do. And my present point is that this will be mostly an indirect good, with no outward

visible connection with us or our work. And yet we are not debarred from the satisfaction of knowing that it has a vital inward connection with our work, nor from the encouragement that this may give in performing our duty contentedly and cheerfully.

So extensive is the influence of the light of the Word as already shown, when the Word is innocently read by men, that I hesitate to add anything to the statement already made; and yet a very important addition can be truly made. We are taught that there are myriads of earths in our starry heavens, all made to be inhabited by men, who must be instructed from heaven and prepared for heaven; and yet there is no written Word, and thus no fixed basis of revelation, except upon our earth; and our Word is therefore the basis of Divine revelation to all the earths in the universe. "For this reason," we read, "it pleased the Lord to be born on this earth, and to manifest this by the Word, that it might not only be known on this globe, but also might be manifested thereby to spirits and angels from other earths also, and likewise to the Gentiles from our earth." (E. U. 118.) It is very plain from the narratives in the little book on the "Earths in the Universe," that other earths than ours were affected by the perversions of truth here, and that Swedenborg's mission to those earths was to extend to them the purifying influence of the new revelation. And it follows that the influence of a true understanding of the Word here, will be equally far-reaching. And if we reflect we shall see that a revelation from the Lord can do no less than affect mankind; for mankind in His eyes is a unit, and He speaks to the whole, and not to a part separate from the whole. Of course no human thinking apart from the Word has any such extension. It is the spirit of the Word itself, as it is received in the heavens and communicated throughout the heavens when man reads the Word reverently, with no false thinking about it.

It should be emphasized that the reading of the Word in simple reverence does communicate with heaven, but not the reading that is accompanied with false thinking. Of this last we read: —

The literal sense of the Word with a man who falsifies it, is perceived in heaven in a twofold manner, namely as genuine truth, and at the same time as genuine truth destroyed. . . . Hence it comes to pass that what is true and what is false are presented as conjoined together, at which the angels of heaven are embittered, and therefore turn themselves entirely away; thus heaven is shut, and all communication of heaven perishes with that man. (A. E. 888.)

Again we are told that, —

Those who are in falsities of doctrine have no communication with heaven by means of the Word; but their reading is dispersed in the way, and perishes, like gunpowder enclosed in paper when it is set on fire and thrown into the air. The contrary happens with those who are in truths of doctrine from the Lord through the Word. Their reading of the Word penetrates even into heaven, and makes conjunction with the angels there. (T. C. R. 209.)

If we realize that the revelation which the Lord has given is the very flame from which the light essential to salvation is going through all the world, and even through all the universe, it adds an immense interest to our study of the Word, that our own thinking from it may be clear and true, and especially our thinking of the Lord and of the life that He teaches. Indeed I think that no one of us can receive the idea of this responsibility that goes with a knowledge of the new revelation, without a feeling of regret and shame that he is fulfilling his part of the responsibility so unworthily. It matters not that we may be thinking more of spiritual truth than is generally received. If our thought were clearer and truer, and our love for the life according to it more faithful, the general light would be brighter to the ends of the earth — brighter as the light of a lamp is brighter in all parts of the room when it is trimmed and its flame is clear, even if the lamp itself be concealed.

It seems to be true that the chief part of the use which the New Church can do is thus inconspicuous, and yet it is not quite true that nothing will be received from her directly by outward means. On the contrary, some of her teachings are

already pervading the parts of the general church nearest to us. Especially is this true of her teachings about the spiritual world, and the life immediately after death. There is no minister of the church, and hardly a man or woman, who has not at least occasional opportunities to give some helpful knowledge on this subject to those who greatly need it and are in a state to prize it. So also in regard to the Lord. I think the church is contributing directly in an appreciable degree to the definite thought of the personal unity of God in Divine Humanity.

Undoubtedly the same is true as to her teaching of the necessity of shunning evils of life and doing good. More and more will be received from her on these subjects, and no doubt also in regard to the inspiration of the Scriptures. There may never be a very wide reception of her doctrine of the degrees in life, which is essential to a rational understanding of the Incarnation and the personal unity of God; nor yet of her doctrine of correspondences and of a distinct spiritual sense to the Scriptures. Yet from her clear thought on these subjects will go forth a perception of the fulness of the Divine Spirit in our Lord, and a constantly increasing knowledge of the general lessons taught by the spirit of the Word; and these will give happy life wherever they are received.

These more tangible evidences of usefulness, of course we shall prize whenever we can enjoy them. And besides these, it is a very great though almost unthought-of help to the living progressive part of the general church in its struggle with the old falsities, that there is a body of men living quietly and independently in the community, holding such doctrines as these of the new revelation.

In every town or village where there are faithful New-Churchmen, their very presence is a support and a stimulus to those in all the churches who are struggling to free their churches from the grosser falsities that still remain, and to regain for them a freer thought and life; and I have a belief that as we put ourselves in an attitude of friendly and not intrusive helpfulness to such persons, our satisfactions will greatly increase in the future, and the truths of the church

will grow more and more precious to our own people for the good they are doing to others.

But after all, if we have some true idea of the immensity of the universe which the Lord would reach with the light of revelation, and of the use of the reception of that revelation upon the earth, we shall find our chief satisfaction, not in any conspicuous service that we can do, but in the silent help that faithful study and faithful living can give to so great a whole.

*Newtonville, Mass.* JOHN WORCESTER.

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## METAPHYSICAL RHYMES.

LOVE is not limited by things of earth,
Nor touched nor bound by place;
Affection hath its mystic birth
Far above earthly space!

Remote, yet near; diverse, yet seeming like;
Discrete and yet inwrought;
For human love no steel can strike;
No balance weigh a thought!

And god-like Reason, with its wondrous train
Of knowledges profound;
And freedom — crown of human reign; —
These spring not from the ground.

Unlike things earthly, which by gifts grow less,
These but increase thereby;
No limit hath love's power to bless,
Therefore it cannot die.

And that wherein these dwell and hold their sway
Must to themselves be kin!
Thoughts have no fellowship with clay; —
This ends where those begin.

Perfect must be the substance and the form, —
Organic every sense,
Where love and wisdom clear and warm
Wield energies intense!

A spirit body with a spirit soul, —
Such is the human mind!
Heaven-born and nurtured, — heaven its goal, —
For heavenly use designed.

For Love is Life; all matter is but dead!
This bone and flesh and skin
Make but an effigy, all said,
Of that which dwells within.

*Birmingham, Eng.* JOHN BRAGG.

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## THE CHRISTIAN YEAR.

### II.

### LENT: ITS MEANING.

LENT from the Saxon word *lens*, meaning the spring-time, is the term applied in the English language to designate the *Quadragesima*, or commemorative season of forty days immediately preceding the festival of Easter. Its immediate historic allusion is to the forty days of our Lord's fasting and temptation in the wilderness; more remotely it refers to the forty years' wandering of the Israelites in the wilderness before entering Canaan, and to the other periods of forty years and forty days mentioned in the Word with uniform reference to states of temptation and humiliation as preceding an advancement in regeneration — thus the rain of the flood forty days and forty nights (GEN. vii. 4); Moses abiding forty days upon Mt. Sinai. (EXOD. xxiv. *et al.* *See* H. D. 201.)

As Sundays are regarded as festivals, and not days of fasting or humiliation, being commemorative of the Lord's resurrection and the peace of the celestial state, the Sundays during Lent are not counted among the forty days, and the *Quadragesima* begins therefore on the Wednesday preceding the sixth Sunday before Easter. The first day of Lent has been commonly called "Ash-Wednesday," from an old representative rite celebrated on that day. As a name indicative of a state of humiliation and mourning it is not inappropriate to the beginning of a penitential season; but the rite itself will hardly be approved as practised, by those who have in

mind our Lord's words, "But thou, when thou fastest, anoint thy head and wash thy face." The Sundays following are enumerated as the First, Second, etc., Sundays *in* Lent, up to the Sixth, which is called Palm Sunday, because it introduces the Holy Week of the Passion and commemorates the Lord's triumphal entry into Jerusalem before the last Passover, and His betrayal and crucifixion. While historically the number forty refers to the fasting and temptation in the wilderness, yet spiritually it denotes the entire state of our Lord's temptations from beginning to the end (H. D. 201), and therefore this season fitly includes the commemoration of our Lord's Passion of the Cross, the last and greatest of His temptations and His final victory. The six Sundays in Lent may also not unfitly be associated with the six days of the creative week, the six stages of reformation which precede the heavenly Sabbath of the regenerate state. The Easter Sunday being the seventh in the series makes it all the more harmoniously significative of a state of final victory and peace.

### REASONS FOR ITS OBSERVANCE.

There is no season or religious observance, not of direct Divine command, that appeals so strongly and tenderly to the New-Churchman as this solemn and significant annual commemoration of our Lord's humiliation and temptation in accomplishing the work of redemption. Both on Scriptural or historic, and on practical grounds, it must take its due place of prominence by the side of the already commonly recognized observance of Christmas and Easter. No doctrine of our religion is of greater practical significance than those of the temptation combats necessary to actual repentance, and the progressive stages of our Lord's glorification by alternate humiliation and victory as the pattern of our own regeneration. If there is a use in commemorative anniversaries at all, whether in keeping important events in memory, or in the inculcation of moral or religious duty, surely these uses can nowhere be more manifest than in the observance of a season which before all others sets before us our Lord as our example for us to follow in the immediate work of this present life.

While it is possible for the Christian to enter by joyous and grateful contemplation into the condescending love and the triumphal power of God as exhibited in the incarnation and the resurrection, it is in neither of these that the Lord draws so near to us and enables us practically to follow so closely after Him as in His temptation combats as represented in the forty days' fasting in the wilderness. Our celebration of His Divine triumph can only be sincere and intelligent in the degree that we are willing at least to be baptized with the baptism that He is baptized with — at least so far as to study the sublime history of His humiliation, temptation, and passion of the cross with a view to find herein an actual pattern of our own religious duty and efforts. If we would really follow the Lord in the resurrection we shall have other subjects to contemplate than those of triumph and festivity. We must first be "faithful unto death" before we can inherit the crown of life. "He that taketh not up his cross and followeth after me is not worthy of me," is the saying of Him Who was tempted as we are tempted, and Who left in His Word, particularly in the internal sense of the Prophets and Psalms, the history of His temptations as a guide to all His followers in all ages to come in the practical duty of actual repentance and "following after Him."

The uses of the Lenten as of all other religious commemorations are twofold:

I. — AS HISTORIC AND DOCTRINAL.

If it is important to learn and have deeply impressed in our memory any facts in our Lord's life and work of redemption, those in which He immediately sets us an example, in the work of repentance, and the laying down of the life of selfish and worldly love deserve the more serious an application as they more than others appeal to the state in which we are and in which we need the Divine assistance. The setting apart of a suitable period of time each year for a special study of those aspects of our Lord's life and example, with a view to their practical application to our own case, cannot but be helpful to any sincere and diligent follower of the

Lord. Any study, any art is helped by method and regularity. For important duties it is better to set apart fixed and definitely marked times. Especially is this necessary in those duties for which we feel a natural disinclination or which we are only too readily disposed to put off "till a more convenient season" — which season very likely in that case never comes around. As a historic lesson, a vivid and impressive reminder of what redemption was, what it means practically that our Saviour "endured temptation even to the passion of the cross," and what that command means as a real and actual one addressed to all His followers, that "we should take up the cross and follow after Him" — viewed in the strictly doctrinal and historic light — the annual Lenten commemoration would seem to fill a most important place in the method and plan of Christian instruction and spiritual culture. But besides this commemorative and historic use the Lenten observance is to be equally commended for its

II. — PRACTICAL USES.

Not that the Christian, least of all the New-Churchman, is to regard Lent as the season in which he is to be peculiarly or eminently religious or pious, any more than we so regard the Sabbath as thus set apart for peculiar religious duties. The practical use of Lent is the setting apart of a definite season in each year for a closer and more heart-searching study of religion in its strictly practical bearing upon our own spiritual life, particularly in the eradication of our own peculiar evils and the practice of actual repentance.

In no system of religion is the work of actual repentance made so simple, practical, tangible a duty as in the New Church, and yet it is a work of so definite and actual a character, that it requires a definite time and method of its performance and will never admit of being reduced to any more general state of sentiment, reflection, or emotion. The work of actual repentance is clearly defined in H. D. 159, in A. R. 531, and in the chapter on repentance in T. C. R. We are taught that actual repentance consists in "1. Self-examination. 2. Knowing and acknowledging our sins. 3. Confes-

sing them before the Lord. 4. Imploring help and power to resist them. 5. Desisting from them and leading a new life." To show that these are regarded as definite acts, to be done at definite times and with regularity, we are then enjoined (A. R. 531) to "Practise this once or twice a year when you approach the Holy Communion, and afterwards when the sins of which you owned yourself guilty recur, then say to yourselves, we will not consent to them because they are sins against God."

The exposition of the doctrine of repentance shows that the above order of the duties involved is not an arbitrary one; the method here inculcated is based upon a most practical and necessary law of order. Before sins can be repented of, or put away, they must be confessed; before being sincerely confessed to God they must be acknowledged in one's self; before being acknowledged in one's self they must be known; they can only be known by careful self-examination. Here then is a series of practical duties which are essential to a sincere and real spiritual life together with a recommendation to practise these duties at definite, regularly recurring seasons, "once or twice a year." The season of Lent, preceding the Easter Communion, especially adapts itself to this important duty, first, because of its sacred association with the fasting and temptation of our Lord; second, because of the practical, penitential bearing of all the services and instructions of the church as set apart for this season; and third, because of its convenient length and correspondential significance. It is only so far as it answers better than any other season to the practical requirements just named, that the Lenten observance is to be commended. It is not to be claimed that its observance is required by anything directly revealed or commanded in the Word or the church's doctrine. If some other institution in which the church should unite could be shown to accomplish the end in view equally well, that would have as good a claim. All that is contended for is that the doctrines of the church as well as the Divine institution of the Sabbath, do justify the setting apart of fixed times for certain religious duties, and that experience goes to show

that duties that are regarded as belonging to all times alike are very apt to find no particular time allotted to them, and escape attention altogether. It is true that the doctrines state that "he who is in the life of charity and faith does the work of repentance daily." So does it also teach us that the "Lord rises daily in the life of the regenerate"; and the Scripture enjoins upon us to "Pray without ceasing," and that "We ought always to pray, and not to faint." To urge that because these states of life are what are required, and not mere formal acts at stated times as making up genuine religion, therefore the observance of any particular Sabbath or Lord's day as commemorative of the Lord's rising on that day, or for special acts of Divine worship and instruction, is a useless or unmeaning formality, would be quite as logical as to object to special seasons for instruction in the doctrine of repentance and the exercise of the duties this doctrine enjoins. The practical end in view should always be regarded as the only thing justifying any religious or other requirements. Its use should be its only law or reason. If this preaching of "actual repentance" at the annual, or more frequent observance of penitential seasons, makes our knowledge of self more real and searching and enables us to "do the work of repentance daily," more sincerely and effectually than if we look upon all such duties as either incapable of being reduced to definite acts or as requiring no special attention at our hands — then we are justified in cultivating with all diligence so useful a means of spiritual culture. That we feel a natural and, in many cases, a strong hereditary repugnance to all acts of introspective confession and self-discipline ought never to be allowed to stand in the way of our exercise of these duties, especially when we reflect upon the warning so plainly conveyed in the words of the church's doctrine describing those who feel this repugnance and explaining why they do so:

Who cannot perceive that where a man does not search out and see his sins, he remains in them? for all evil is delightful to a man from his birth. Is it not the delight arising from evils which occasions their not being seen? and if you happen to be told that

they are sins, does not that delight prompt you to make excuses for them? Nay, more, do you not endeavor by false reasonings to make it appear that they are not sins, and thus continue in them and practise them afterward more than before, even till you no longer know what sin is, or whether there be any such a thing as sin? It is widely different with every one who performs actual repentance. The evils which he knows and acknowledges he calls sins, and on that account begins to shun and turn away from them, and at last to feel no longer any satisfaction in their delights; and in proportion as this is the case, he sees and loves what is good and feels delight in it which is the delight of the angels of heaven. In a word, so far as any one renounces the devil, so far he is adopted by the Lord, and by Him is taught, guided, withheld from evil, and kept in good; this and no other is the way which leads from hell to heaven. It is surprising that Protestants have a certain deep-rooted opposition and aversion to actual repentance, which is so obstinate that they cannot force themselves to self-examination, neither can they look at their sins, nor confess them before God, for they are seized with horror at the bare thought of such a duty! Some have inquired into the cause of this and it was discovered that it was the doctrine of faith alone which induced such an impenitent state and such a heart. (A. R. 531.)

There can be no doubt but that New-Churchmen are sufficiently liable to states of "faith alone" to make this warning one deserving of careful attention. As helping to make repentance an habitual, practical, actual work, the keeping of stated penitential seasons such as Lent and Advent has a very strong claim upon New-Churchmen. Those who would oppose it from any cause, ought at least to be able either to show in what other way the church can provide an equally practical and suitable aid to its members in applying religion to life, or else to prove that men will be more likely to undertake spiritual duties of the nature here described without than with the aid of the church in the setting apart of special times, services, and instructions. Natural inclination or natural repugnance, as shown in the doctrine just quoted, are surely not the criterion by which the usefulness or propriety of such appointments can be determined.

*Washington, D. C.* FRANK SEWALL.

## EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

### VIII.

#### WARSHIPS.

JULY 11, 1870.

My resurrection has taken place. When I went to Chatham, to my kind old cousin, J. Stuart Robson (his tradition is in some way connected with the "Pretender") I had scarce a thought of alluding to those subjects which burn like open hells in Chatham and Rochester. At dinner on Saturday, the Superintendent of Her Majesty's Dockyard was asked to meet me, and, by Heaven's grace, I was compelled (when the ladies retired) to open mouth, and to say my say to them upon the atrocities done in Chatham by the British Government. And chiefly on my own point — the physical wrong — which silenced both their honest ignorances very completely, I found them very plastic to the force of my appeals.

On Sunday morning, I again opened the subject with my cousin, and afterwards I attended public worship in the Dockyard Church, filled with the "Marine Division" — a red assembly. Though buried, I saw heaven quite open above me, and felt that I was there as a protest, and that the God of Armies, clad in white, sandalled with peace was on the side of all of us. My cousin — an old Tory, he thinks himself — preached on the equality of rich and poor to and in the church, and wished for its disestablishment that that equality might be more fully asserted. And the lesson for the day was from SAMUEL, on the ills that would follow to the children of Israel from desiring a king! And in the afternoon the red man told me that he was afraid he was rather democratic. So you see there was both burial and no lid to my coffin.

Before I left I went over the dockyards, and saw those huge anti-cathedrals in which iron-plated anti-Christs are conceived and nourished into the destructions of the earth. And I went into the huge *Sultan* born of five hundred thousand pounds sterling, and her turret and her fighting deck. And I knew that when virtuous policemen grow that big, crime is dying of its own size.

SLAVERY.

JULY 23, 1870.

How I thank God that our dear America has had her great war, and that the inward things of a wounded spirit are no longer in store for her; though indeed contest cannot yet cease anywhere. But America has been drawn up out of the red surges and stands upon the dry land of internal peace.

The diabolic cyclone of slavery has now reached Europe, and making its first eddy in the selfhood of one old murderer, even him called emperor, it has spread its whirl through two nations.

One sees very clearly that righteous heaven permits this for great ends of Divine influx and Divine emancipation.

Poor France has to be emancipated from glory, and laid back in rebirth, as a little embryo in the swaddling clothes of boundless shame. Indeed, in the manger, for in the end there will be no room for that old France, big with the new France, in the inn of honorable guests. She must follow her Lord into the manger.

Emancipation for Germany from being made afraid by the murderer beyond her borders. Emancipation of her spirit into new boundaries, and federation with peoples whose lives are on their seas. Finally, emancipation of Germany from her own Napoleons who shut off the tides of her righteous fire, and weaken while they drill her native life. Brotherhood of Germany, and the genius and inspiration of brotherhood, the sweetness and strength of armies! Then, moreover, the brotherhood of the whole north against the "Southern chivalry" which everywhere means oppression of the weak, and ravening lust of the strong. The republic! The United States of Europe linked by England with the United States of America. The end of war, and the beginning of righteous punishments by battle — one police army for the continents.

All this is sure ahead, but through what defects this year will partly show. Germany may half die of it at first, but she will be helped to live.

My son-in-law is Captain of Pioneers in Prussia; our dear Emma, his wife, and her two boys are near Berlin. Their little Emma has been brought over to us.

FRANCE AND PRUSSIA.

JULY 26, 1870.

Does not the revolution go down deeper with every day that we live in its experience. Already I see that we — that all nations —

ought to unite to put out those single wills from the past that can only live upon the blood of nations — those tiger mental systems upon which the supply of imperial and royal tigers depends. But then the last condition of this is not embattled royalties, but embattled peoples. It can, however, be begun by a nation like England in an imperfect way.

Clearly we owe it to humanity to intervene with all our might for Germany when a murderer is pushing upon her. If we are not a constituted international policeman, yet every one who is not a coward, or a devil of self, or an accomplice, is bound to rush at a murderer when he is at his work. In spite of Prussia's great sins, Napoleonic France is at present that act-convicted murderer, that avowed murderer; for all her words, read backwards, mean murderer.

We ought then to intervene, or rather, to cry "Off!" and to smite — if Prussia will consent to accept us; by abjuring all idea of war in the fight, and announcing the arrest by police-cannon, the trial, and if need be the execution of imperator, and certainly of imperialism, to be the triumph of peace sought in the combat against the millionfold Troppman, Louis Napoleon.

And the nations of the world should be invited to join us in the police battle for permanent peace.

Even at present we could do something by casting in our royal forces in such a cause; we could give them the extreme unction of the oil of peace on their death-bed, if they would bequeath a noble last will and new testament to the embattled peoples which are to succeed them.

But embattled peoples alone, such as the Prussians would be if they had no dynasty, such as the United States was in its late fight of freedom, can form the general Police-Peace League which will throttle the dragon War in the cradle of such a league.

### CRABBE ROBINSON.

AUG. 5, 1870.

I did know Crabbe Robinson. He was a very wide-minded, but unspiritual old gentleman, and cared for everything in a literary sense, and for civil and religious liberty as far as he could understand it, in a real sense. He was incapable of faith, but had a Catholic interest in all eminent persons, and their saws. A multiple intellectual Boswell. His farthest insight was progress of liberty in civilization; and as progress was often rudely meddled

with by events, his theoretical mind was as often uncomfortable; for I never could find that he had a resource in Divine purposes and Holy Spirit working in society; and at last through all failures, and even in consequence of all failures, to be triumphant. Around all this he was a man of marvellous health, and natural cheerfulness, which kept him calm, and an unaffected spectator of great events.

He had a burning hatred of human slavery.

The last time I saw him we talked of long life. I said I should like to live to a hundred. He said, "I suppose to see your family all coming on about you." I said, "Not at all, but to see the world-flower open, and the great things that will be, and to help." Then he said of his own life, how calm it had been, and that one reason of this was that "he had escaped the horrors of marriage." This was shortly before he died.

He had delight in bringing clever eminent people together by the bridges of comfortable hospitality; and he kept them together on an amusing molehill-territory of anecdote.

THE WAR.

AUG. 13, 1870.

My daughter Emma is safe in Berlin, jubilant with German success, and working hard for the wounded. Her husband, Captain Pertz, is, I believe, at Hanover, and, so far, out of the way of battle. At such a time one dare not wish for such safety, yet cannot but be easy that he is safe.

Today's rumor is that a battle is now proceeding. The spiritual motions of these hours are so strong that I have not the usual calmness of my pen. The forces are new to us, the events are new, and the issues not calculable. Empire seems so rotten where all thought it strong. It seems as if, all through, it had been an empire of pickpockets, clad in purple, endorsed by Hierarchy, and dressed up in the likeness of armies of heroes; and yet all of them doing nothing but pillaging the people, pillaging each other, and feathering their nests.

France, unless some wonderful retrieval comes, will show, like Pekin and like China, the most complete scenery of selfishness, and its consequences which are its judgment. If it falls thus, what a crash of nations, and aristocracies, and oligarchies will follow. And fall it must very soon, for the rule of the few over the many, which means permanent war of devils over mankind, is

too costly to all the properties of God Almighty to be permitted to continue into these new ages. He has not revealed railways, and telegraphs, and penny posts, and ocean steamers, and coöperation, and republican life, and given us the wealth of them, and put them all at the service of human intercourse and love, to allow them all to be knocked about because Cæsar wants the blood of the next nation for his dinner. Assuredly Cæsar is going to get that which is Cæsar's, in the present case probably the gallows.

This week I want to live to be two hundred, though partly prompted by you I check the thought, and also remember that by God's law, the old, without being able to be taught that it is so, become hinderances, and fail to see the very thing they think they are looking out for.

WAR.

Aug. 16, 1870.

I confess that I have contradictiously accumulated centuries upon my hopes of life here; yet I will confess to you whenever you choose, that I too am perfectly ready to go whenever the word comes, and have full faith that no interest will weaken by being transferred to the immortal places. Like you too I am ready to battle on in this field of all good and noble things, apparently not really killed and wounded.

I have no doubt of good outshinings from the present war. It is for Europe what your war was for America; the beginning of nations, the beginning of the end of oligarchies. War itself is being executed with his own guillotine.

How you perceive the serfdom of this poor country. Its governing class has done all for it; the governed have been discharged of well nigh all human functions. A standing army physically weakens and morally cowardizes every man out of the army, by doing for him the defence which he ought to do for himself. A standing priesthood destroys each man's justice; a standing nobility makes all men ignoble; a standing monarchy discrowns all souls, and minds, and bends the necks of nations to the feet of kings, and gives all eyes and prayers to the dust. That scene is the last stage, and the new Adam from dust again is called into existence by the All-Merciful, the Spirit, just when the last hope crumbles, and the oppressor seems complete by its extinction. Therefore *Vive la France!*

GERMANY.

AUG. 20, 1870.

Do not suppose but what there is a truth in my willingness for active and speculative longevity; though also a total willingness, which you increase, for the call to arms, and to sight in any sphere to which it may please God to order me.

What embattled fist-work on the German side this week! A new nation is born to militant Heaven; the nucleus of the federation of a better Europe.

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## THE PHILOSOPHY OF SWEDENBORG.

### VI.

MATTER AND FORCE. (*Continued.*)

THE New-Churchman must realize the fact that at the outset of all his investigations and discussions he stands committed to an everlasting truth which the world calls a perpetual miracle, and something which transcends the range of a legitimate philosophy and science — the supernatural causation of natural phenomena. Force is inherent neither in the particles of matter nor in the spaces between them, but is influent into both. The constancy of the influx is that which supports and produces all phenomenal manifestations. The correlation of forces, or conservation of energy, does not negative the fact of influx, but simply implies that the influx is neither arbitrary nor variable. Dr. Wilkinson remarks that after reading the "Apocalypse Revealed," the explanation had been made so clear to him that it appeared as if he had "been there before," whilst the explication of each chapter seemed an impossibility before he had read it. Something similar has, without doubt, been the experience of us all. I believe that the explanation of that which is given in sensation will have a similar effect. Indeed, if we take it for granted that matter is purely passive and that spirit is intelligibly actuating it, and operating according to law as given in universal experience, then if we can translate spiritual force

into its correspondent natural or physical force, all changes in natural phenomena will be rendered conceivable; for this would show the world to be related to intelligence from its sustentation by the Creator, to its contemplation by the finite mind. Hitherto the view that spiritual force has been concerned in the production of phenomena has been ignored; and as mind can only be cognizant of that which appertains to mind, knowledge of the causes of things has been impossible. Spiritual force manifests itself physically when that which is prior in creation is used or made instrumental in effectuating the phenomena of the posterior, by the transfluent formative power in its descent to the lowest condition or ultimates of existence.

The first of creation upon the lowest plane is the natural sun; the next is the universal aura; the next the ether; then the air; and finally the earths, or gross sensible matter. But this beginning appears inconceivable and contrary to reason, as if it supposed the creation in an empty space of that which is comparatively infinitesimal, and from which proceeds that which is universal in order to fill it. Modern science, therefore, begins with an all-pervading ether, out of which suns as well as worlds are evolved. The apparent inconceivability and inconsistency will, however, vanish if we look upon the natural sun as bringing space and all it contains into existence with it, and then appearing as the whole stellar universe — each constituent sun being to its own system the representative of the one natural sun which corresponds to the spiritual sun. Here is the point where the old and vanishing science and the new and eternal, diverge and take opposite paths. The science of the schools deals with matter *plus* purposeless force acting mechanically by measurable interchange of motion, whilst the new science has for its contents discrete degrees of matter, with spiritual force acting physically by using the purer elements of nature to produce the sensible manifestations of the grosser.

I opine that the Lord has revealed to us all that is undiscoverable by the senses and yet requisite for the prosecution of science, but no more. For if less, we should be left help-

less in our search for that which is fundamental; and if more we should be debarred from acting as from ourselves in the investigation of truth. Now there has been nothing revealed concerning the unsensated substances of nature to which approximating hypotheses have not been made, so that there is nothing in it to which exception can be taken by the unbiased mind. In order, therefore, that a beginning may be made in the science of the future we will quote the following from revelation as being fundamental in postulation and regulative in research:

There are three atmospheres in either world, the spiritual and the natural, which are distinct from each other according to degrees of altitude, and which decrease in their downward progression according to degrees of latitude. And because the atmospheres decrease in their progression downwards, it follows that they become continually more compressed and inert, and at length in the last resort so compressed and so inert, that they are no longer atmospheres, but substances at rest, and in the natural world fixed substances, like those in the earth which are called matters. From this origin of substances and matters it follows: *First*, That these substances and matters also are of three degrees. *Secondly*, That they are held together in mutual connection by the ambient atmospheres. *Thirdly*, That they are accommodated to the production of all uses in their forms. (D. L. W. 302.)

The three natural atmospheres originating from the sun of the world, are the purer ether, which is universal and from which is all gravity; the middle ether which makes a vortex about the planets, in which also is light, in which are the satellites, and from which comes magnetism; and the ultimate ether which is the air. (L. J. *post.*)

There are four natural spheres which originate from the sun. (S. D. 222.)

Swedenborg here divides what he elsewhere calls one atmosphere into two, namely, the atmosphere in which is light and magnetism — the ether from which the latter is produced being the purer.

The atmospheres in ultimates become such forces by which the substances and matters, such as are in earths, are actuated into

forms, and held together in forms, both within and without. (D. L. W. 311.)

There are always two forces which hold everything together in its connection and its form . . . namely a force acting from without, and a force acting from within. (A. C. 3628.)

Every effect becomes an efficient cause in successive order, until it reaches the ultimate, where the effective force stops. (Athanasian Creed, 94.)

There is an equilibrium in all things and in every single thing. In general there is an equilibrium in the atmospheres themselves, in which the inferior parts react and resist, in proportion as the superior parts act and press upon them. (H. H. 589.)

I would here note the fact that there are two conditions under which we may conceive the aura, or universal ether, to be in normal equilibrium — each condition acting oppositely to the other. Taking experience as our guide in apprehending the condition of internal equilibration in a perfectly elastic substance, we must conclude that the aura would naturally be of equable pressure in all directions or of equal density throughout; and that in any change from this condition all variation of pressure would be proportional to its variation of density. Now, according to Swedenborg's revelation concerning creation, there is a force of pressure within it specially directed towards dense bodies, compressing the intermediate ethers and aerial atmospheres upon them, and indeed with such a force that without this pressure these bodies would not continue to exist. This condition, therefore, as a fact being settled for all time, the question arises, Should the condition of equilibrium given in natural experience be ignored, or should it be supposed also to operate? If we suppose it not to operate, we assume an exception to the law which teaches that conditions manifested in posterior things are also potential in the prior. But this assumption is obviously irrational. If, however, we conceive it also to operate, then we simply deduce a strained condition of the aura like that of a stretched or compressed spring; such stress being constant and involved in the sustentation of creation. In other words, if these special forces of circumpressure were withdrawn, all dense bodies, with

the atmospheres which envelope them would dissipate, and become resolved again into the aura from which they were compressed, and which would then become of equal density and pressure throughout.

I am also desirous of drawing attention to the fact that we must at no time overlook the necessary coöperation of concauses — one cause operating from within, and another from without — in the production of physical effects. We have already alluded to this in so far as the question of the effectuation of sense-perception is concerned. The same coöperation is demanded in the production of every natural phenomenon. Swedenborg, at one time before his illumination, imagined that the earth would be retarded in its motion, and come to an end. The idea was not so new as he supposed, and it is taught in all text books of astronomy and general physics at the present day. But if we consider that the natural aura, although real as a created covering over more real substance, is not real absolutely, and that the spiritual force within every cosmic system operating its motion, meets with coöperation by the spiritual force within the aura in whatsoever portion of space it may be moving, the difficulty vanishes; for then we find assistance where we expected to meet with resistance. But this distinctly implies the direct agency of the Creator, and to bring this agency into postulation is generally pronounced to be beyond the province of physical science. This objection would be indeed well-grounded if the postulate was purely hypothetical, and the assumed Divine agency arbitrary. But the case is altered if we can show how an Omnipotent Creator can produce natural effects, not arbitrarily, but by an order which unites in correspondence mental and material conditions, and the result of which is the operation of laws given invariably in our experience. We have the fact of dense matter existing, we have the fact of an all-pervading ether, and we have the fact that cosmic bodies fly through this ether without any sensible retardation of their motions. Now the question is, What causes these things, and how are they effectuated? A perception of how they may be accomplished consistently with the laws and

facts of experience, will give us good grounds for the belief that the true explanation has been found. But if a clear representation of Divine operation be rejected as illegitimate in scientific thought, and such operation be an actual fact, the true and only explanation is ruled out of court without permission to be heard. Science and nescience become then one and the same; and to blind nature is tacitly ascribed the power of working miracles which are inconsistent with facts. For it ought to be evident, that it is as fully miraculous for nature to carry on its own operations without purpose, as it is for a Creator to carry them on by orderly ways, with an element of freedom descending from His own Will into those whom He animates.

We will here add a few more quotations as a clue to the operation of spirit in nature, after the foundations of the latter have been understood.

Now because atmospheres are those prior things through which that sun presents itself in ultimates, and because those prior things continually decrease in activity and expansion down to the ultimates, it follows that when their activity and expansion cease in the ultimates, these become such substances and matters as exist in earths; which retain in them out of the atmospheres from which they originated, an effort and endeavor to bring forth uses. (D. L. W. 303.)

This is a Universal both in living and in dead things, that each particular thing is environed by the like of that which it has inside it; and that this is continually breathed out by it. (D. L. W. 293.)

The uses of all things which are created ascend by degrees from the last things to man, and by man to God the Creator, from whom they are. The last things are all things of the mineral kingdom in general and in particular. . . . The middle things are all things of the vegetable kingdom in general and in particular. . . . The first things are all things of the animal kingdom in general and in particular. . . . In every kingdom there are lowest things, middle things, and highest things; the lowest for the use of the middle, and the middle for the use of the highest. (D. L. W. 65.)

A diagram of the realm of natural science according to

revelation may assist our comprehension of the Divine operation in creation.

PLANE OF NATURE.

Fig. 1.

CREATIVE FORCES WITH THEIR EMBODIMENTS.

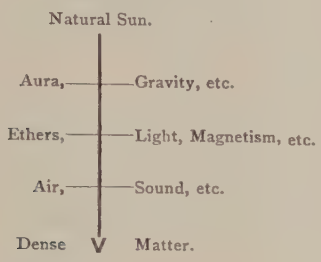
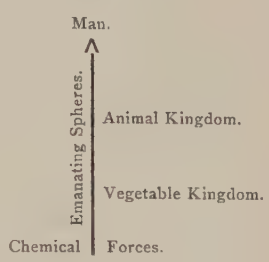



Fig. 2.

ASCENT OF USES.




*Philadelphia, Pa.* WM. DENOVAN.

[*To be continued.*]

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## SONG.

GOD'S heart is love, His whole creation, truth,
For love, through truth, must work its glory out:
The Poet's heart is very love in sooth,
His songs that love 's outspoken truth, no doubt.

*Sewickley, Pa.* J. M. SCOTT.

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How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you cannot evade? You cannot at present change your surroundings. Whatever kind of life you are to live, must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You *can* live a beautiful life in the midst of your present circumstances.—*J. R. Miller.*

## NECESSITY OF A NEW-CHURCH ORGANIZATION.

Our subject is, The Necessity of a distinct New-Church Organization, based upon the acknowledgment of the Lord in His Second Coming, as explained in the writings of Emanuel Swedenborg.

We may suppose this question is settled. So in general it is, but not in the minds of individuals. It is a question which was well studied by the little company of people who instituted the first New-Church Society in London, in 1788. Nor did they arrive at their conclusion without much opposition from some as earnest as themselves in the faith. But the apparently changed and changing attitude of the Christian world and church suggests the need of a restatement of the reason for such an organization.

It is contended by some (and only the readers of the writings will appreciate this) that since the time of the Last Judgment, which took place, we are assured, in the world of spirits, more than a century ago (at which time the work was accomplished which is meant by the destruction of Babylon and the casting out of the dragon, described in the book of Revelation), the Christian world has come under entirely different influences. It is held that there is not, strictly speaking, any "old church" in existence. They point not only to the wonderful changes of a general character which have taken place within the period mentioned, but the change within the Christian Church itself — the changes in belief and practice, the demand for a revision of the creeds, and the more liberal spirit which everywhere prevails. In this belief, either reasoned out or felt, some New-Church parents permit their children to attend Sunday schools where the old faith is still taught, and some parents themselves attend the old worship. Some emphasize the supposed fact that Swedenborg himself neither organized any church, nor looked forward to any new organization. Others are led by the fact of the very slow growth of the organization to wonder whether it is in

accordance with the Divine Providence. But perhaps the most forcible and aggressive argument (and the one which suggested this discourse), was recently furnished by a young (Episcopal) minister, himself a believer in everything Swedenborg has written, excepting on the subject of the Lord's Second Advent, and the consequent distinctness of the old Christianity from the new. He said that here he regarded Swedenborg as mistaken. Christianity was one, and the New-Church doctrines are simply a continuous unfolding of Christian truth, and need not disturb the old organizations at all. He inclined to the belief that the second advent of the Lord was accomplished in the power of the Holy Spirit, which appeared first on the day of Pentecost, when so many were converted to the faith. He said that he felt free to preach the New-Church unfolding of the Scripture, provided he did not mention Swedenborg's name, but that excited prejudice. He regarded the New-Church organization, therefore, as an obstacle to the extension of the doctrines, and held that they would become more rapidly received by the churches, but for the claim of a new and distinct dispensation of truth, which the organization keeps alive.

That the second coming of the Lord means a new and distinct church or dispensation of Christianity, separate from first Christianity in its quality, is plain from the book of Revelation, where the destruction and judgment of the old Christianity is described, and afterwards the descent of the New Jerusalem, a New Church, from God out of heaven, when *all things are to be made new.*

It is indeed the case, that the book of Revelation, as commonly read in the literal sense, does not reveal this fact, nor does it reveal much of anything. It has always been a closed, a sealed book, awaiting an authoritative or Divine interpretation. It is well to ponder the fact that it does not profess to be a Revelation, notwithstanding its name, but only the sign or symbol of a revelation, as its opening verse clearly declares. "The Revelation of Jesus Christ, . . . to shew unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto his servant John." To

John, only the sign or symbol of a revelation was given, not the revelation itself, which is hidden beneath the symbols. The strange pictures of the book are only symbols, which no mere man can explain. Only the Lamb of God has power to loose its seals. This declaration, that to John was only given the sign or symbol of a revelation, combined with the statement farther along that only God can and did loose the seals of the book, is itself a proof of a new revelation or opening of the Word being necessary; for have not the manifold and vain attempts by men to explain this book proven that it is not a matter of private interpretation? But Emanuel Swedenborg, the second John, gives us the key, makes it consistent with itself, and brings forth out of the book the new and spiritual doctrines which may become the foundation principles of the new and distinct and higher dispensation of Christianity which even the letter of the closing chapters clearly foreshadows. "Behold, I make all things new." It will be as distinct from the Christianity that has been, as that was distinct from the Jewish Church in which it had its origin. If it was found impossible to unite Christianity with Judaism, equally so will it be found impossible to blend the New Church with early Christianity. The old institutions may do a good work, but it will not be the specific work of the New Church. The Lord's leading apostle, Peter, hesitated to break away from the bonds of Judaism; it required Paul first, and a vision of the Lord afterwards, to practically remind him of his Lord's words, that the new wine could not be contained within the old bottles. And in answer to the statement so often made by those who oppose a New-Church organization, namely, that Swedenborg made no direct provision for a new organization, so may it be said of our Lord. He clung apparently to the old, to the bitter end. He came not to destroy. And yet He laid down the principle that the new wine would burst the old bottles, that is, the new and spiritual truth could not be held within the old doctrines and forms and organizations. Even so do we find in the New-Church revealings those new principles which will compel a new organization; but it is left with men in their freedom to

make the application, even as the Lord left His disciples in freedom.

The favorite modern explanation of the Lord's prediction of His second coming has been alluded to, viz.: that it was fulfilled at Pentecost; and hence that the prediction of a new and separate advent need not disturb the peace and continuity of present Christian institutions. The simple reply is, that the Pentecostal season was only fifty days after the crucifixion, while John's revelation, or sign of a revelation, or promise of a revelation, and of the second coming of the Lord in the clouds, and of all things new (i. 7), was written long years afterwards, when the beloved disciple was very old. To maintain this theory, we must ignore the book of Revelation altogether.

The New-Church doctrines assure us that the old Christianity has come to its end and consummation, through its faith in a trinity of persons in God; that this doctrine is bound up with the atonement which makes salvation possible through faith alone, thus leaving the natural man free to live a selfish and worldly life, without keeping God's commandments as religious laws. This teaching is so constant as to leave in our minds no doubt whatever of how the scribe of the New Church regarded the Christianity of his time — that is to say, the doctrines as held and practised by the leaders of the church a century ago. The question then arises, Has the church changed essentially since that time? Has it become, or is it becoming, or can it become permeated with the new spirit now flowing in from heaven, since the old institutions have been broken up in the world of spirits? Here is our crucial point. Let me briefly tell, without arguing the question, what a careful study of the New-Church writings reveals.

The judgment which takes place in the world of spirits has the effect of releasing the church in the world from bondage, restores freedom to the human mind, and gives opportunity for those who in their hearts desire a new life to receive it through the opened heavens; but it works no miracle in human souls. It does not compel those who love the doc-

trine and the practice of faith alone to forsake it. Because Babylon, or the love of rule, is fallen in the world of spirits, is no reason why the love of rule may not still be exercised in the Roman Catholic Church, or in any church. Because the dragon, or faith alone, is cast out from heaven, is no reason why faith alone may not still be held in the reformed church, as it will be by those who are unwilling to make religion a thing of daily life. Freedom is restored and the good people in the churches will feel more or less distinctly the new and better influences flowing in from heaven. There will be Robertsons and Brookses and Drummonds rising up here and there, their words filled with a new spirit, their countenances shining from their visits in the presence of the Lord, and their influence will be to hold in check the old and false teachings, and keep them in the background; but there will be no pressure brought to bear to make men heavenly and unselfish, loving one another as the Lord loves all.

This statement is borne out especially in the explanation of that part of the BOOK OF REVELATION which speaks of the dragon. He is cast out of heaven, but he comes down to the earth, where he is to remain until the descent of the living city of God from heaven. The earth means the lower part of the world of spirits. While there, the dragon persecutes the woman who brings forth the man child — that is, persecutes the New Church which brings forth the true doctrine; and this persecution will continue for a long time. The last judgment wrought no miracle, but only brought freedom to the souls of men. The heavens are opened now as they were not opened before, and those who will may take of the water of life freely.

But those who still desire to gratify their own selfish lives and lusts may find religions in which they can rest. There will be good people in those religions, too, and their influence will be to keep the old doctrines in the background, and out of sight; but the general teaching of the New Church seems to show that the old organizations will scarcely be reformed, nor revision of creeds go so far as to repudiate the foundations on which the church has rested for so many centuries.

A refuge will be found for those who have received enlightenment, in new organizations, founded in a belief in the unity of God in Jesus Christ, and in religion as a practical union with Him in heart and life. If the old organizations are made new to hold the new life, it will be the first time that such a thing has happened in the religious history of the world.

But we have more direct teachings as to the necessity of a new organization. In the explanation of the latter clause of the words, "The marriage of the Lamb is come, and His wife hath made herself ready," this meaning is given: They who will be of this church, which is the New Jerusalem, are to be collected together, inaugurated, and instructed — that is, they are to be taught the new doctrines, separate from the old. The New Church is to be inaugurated, or begun anew. And until this is done, we are told that the good which remains among the members of the consummated church remains merely natural or earthly good, without any heavenly and eternal quality. And that the scribe of the New Church looked for a new organization is clearly indicated by these his own words:

> The faith . . . of the New Church cannot on any consideration be together with the faith . . . of the former church; for if they are together, there results hence such a collision and such a conflict, that everything of the church perishes with man. (T. C. R. 647.)

We have no quarrel with those who conscientiously believe that the new faith is to grow within the old organizations; but when we are told that the New-Church organization stands in the way, that it creates prejudice and misunderstanding, then we have to remind our friends of the clear teaching that there must be somewhere in the world a church which understands and strives to follow the true doctrine of the Scripture, however few it may be composed of; that these few constitute as it were the heart and lungs of the grand church; and that without them the Lord's universal church could no longer draw the breath of life from the Lord. Re-

specting also the general question about the state of the old and the need of a new organization, we read in A. E. 948, the following words:

> The reason why the Word is interiorly revealed, that is, as to the spiritual sense, before the (old) church is fully devastated, is *because a new church will then be established*, into which they who are of the former church are invited, and for the new church interior Divine truth is revealed, which could not be revealed before.

We see, then, that the assumption that all Christian churches are under the influence of the new heavens, and that there is no longer any old, needs very great modification. Nor is the disposition to revise the old creeds a necessary sign of preparation to receive the new. It may be the result of a new and enlarged intellectuality, of a scientific and philosophic character, which makes men ashamed of the narrow anthropomorphism of former ages. It may be like the revision of the idea of the Bible, which is mostly negative and sceptical. We must wait before we can judge whether the revision of the creeds means a scepticism in regard to the old or a beginning of a positive belief in the new faith. The remark made by a member of the old faith who was looking forward to revision, upon being congratulated by a New-Churchman on the prospect of a new creed, may be significant. It was to this effect: "We shall revise our creed to suit ourselves."

Again, consider the need of a New-Church organization as a means of implanting in the tender soil of the children's minds and hearts true ideas of the Heavenly Father, of the Scripture, of religious duty, and of heaven. Perhaps we have never thought, when we have sent or permitted our children to go to some Sunday school of the old faith, because it is convenient to do so, what a burden we are laying upon them. A whole article might be made up of extracts from the New-Church writings warning us against the effect of the old teachings upon young minds, especially that in relation to a trinity of persons in God. Listen to a brief extract:

> The truth is, that to implant in infants and children an idea of three Divine persons, to which inevitably adheres the idea of three

Gods, is to take away from them all spiritual milk, and afterwards all spiritual meat, and lastly all spiritual reason, and to induce upon those who confirm themselves in it spiritual death.

Again:

The idea of three Gods cannot be abolished by the oral confession of one God, . . . because that is implanted in the memory from childhood, and every one thinks from those things which are there.

If we have any confidence at all in the wisdom of the New-Church writings, we shall hesitate long before subjecting our little ones to this lifelong burden of false teaching, nor regard any sacrifice as too great which will result in their receiving true and reasonable and loving impressions of the Heavenly Father and His kingdom.

The point that some have made, as to the slow growth of the organization being an indication that the Divine blessing is not with it, needs a moment's consideration. Rather is this a proof of the opposite, according to the prediction in the twelfth chapter of REVELATION, as now interpreted. For by the woman fleeing into the wilderness where she is protected from the dragon, and remaining there a time and times and half a time means, we are told, that the church will at first exist among a few. Taken in connection with the passages quoted, showing the necessity of a new organization for the New Church, we see that the fact of its slow growth is a proof that the organization is right, and that the Divine Providence of the Lord is with us in it. Indeed, in A. R. 547, we read:

It is of the Lord's Divine Providence that the church should be at first among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed do not remain, and are also dissipated by the dragonists.

A stronger argument is seemingly found in the painful consciousness that the doctrines have not brought to the hearts and lives of their professors that fulness of heavenly

blessing which we should expect from the description of the New Jerusalem; but this, too, is predicted, for in the explanation of the parable of the fig tree in MATT. xxiv., Swedenborg says:

> The fig tree is here representative of the New Church, which is about to begin, and which at first will be external.

It is this external condition, here predicted, which we are so painfully conscious of today. The church is in the external state meant by the fig tree. But for this very reason we are led to hope that "summer is nigh!"

As for the argument that the New-Church doctrines would be listened to with less prejudice and therefore with more useful effect if there were no organization, it has been pretty well disproved by fact. The Rev. John Clowes, who strenuously opposed a New-Church organization, preached the new doctrines openly, clearly, and very affectionately and ably, for over fifty years, in an Episcopal pulpit in Manchester, Eng., and was so acceptable and beloved by all, that no bishop dared disturb him; but at his death his congregation was willing to accept a Calvinist as his successor. This and similar facts would seem to indicate that while the old organizations may, under certain conditions, tolerate a person of the new faith, it does not and cannot adopt its principles, until the old principles are openly rejected.

A prominent New-Church minister in this country was asked by a well known Episcopal bishop, "Why do you New-Church people form a little sect of your own? Why don't you come into the church?"

"Very well, bishop; I will come if you will receive me. But I must teach the same doctrines I do now, and I must give my authority for them. I must point my people to the writings of Swedenborg, and distribute them. Now will you take me for one of your rectors?"

"Well," he replied, with some hesitation, "I don't know about that."

"Excuse me, Bishop, but I think you do know about it. You know that I should introduce disorder into the parish.

The result would be that I should be in no freedom to propagate the doctrines of the New Church."

No New-Church minister could be free in any organization which still clings to the principles of the old faith. The New Church can be patient and tolerant, but it can never safely compromise with the falsities and fallacies of the past. It cannot compromise with the world. The first foundation of the city New Jerusalem was jasper, a stone as clear as crystal. The first foundation of the New Church must be transparent honesty. It must acknowledge the central and vital principles of the new revelation. It must acknowledge God as one, and the Lord Jesus Christ in His loving Humanity as He, and approach Him immediately, and seek to attain, through successive steps of obedience and self-denial, the true stature of angelic manhood; and this will be attained when its members set His loving and living form always before them, acknowledging Him as the only true Life, and human souls as only continual recipients of that Life. On the clear, unclouded faith in the perfect Love and perfect Humanity of God and a life of repentance and obedience to Him is the New Church to be built. And while we do not forget nor fail to rejoice in the great changes for the better which are taking place within the old organizations, we are led to believe that these changes would hardly be possible but for the presence in the world of a few who accept and follow the truths of the new dispensation. Nor for itself alone, not in any selfish spirit, does the New-Church organization exist and stand apart, but for the sake of the universal church. May we remember this obligation resting upon us, and strive to do more faithfully our duty.

Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven.

*Cincinnati, O.* JOHN GODDARD.

# OPEN LETTERS.

## SINGLE OR DOUBLE CONSCIOUSNESS.

*Editor of the New-Jerusalem Magazine:* —

CONDITIONS at this time permit of little more than a brief reference to the "Plane of Consciousness," made in the hope that the MAGAZINE may be moved to vindicate the heading, "Swedenborg Studies," under which the subject was treated in your February number.

It must have been a disappointment to not a few of your readers that on neither of the occasions, March, 1888, and February, 1890, on which you in part considered the question, did it definitely appear whether you understand Swedenborg to teach man's twofold existence,— that is, his existence as a natural man in this world, and his correspondent co-existence as a spiritual man on the distinctly higher plane of the spiritual world. If the omission were succeeded by a statement, preferably in your words, that would clearly present the doctrine as it is held by the MAGAZINE, a much desired light would be thrown on your article of February. If the idea of man's actual two-fold existence, as defined above, is shown to be erroneous, then it would appear to follow that his consciousness is limited to the plane of his natural life. On the other hand if you recognize the teaching to be that with man so long as he lives in the world there are "two perfectly distinct existences"— that of a spiritual man, and that of a natural man,— and if the point of two-fold consciousness be fully considered in its affirmative as well as its negative aspects, this important question will present itself: When Swedenborg speaks of *man's* ignorance of what is transpiring on the plane of the spiritual man, does he mean the natural man — man as he is known in the world? or does the term, as used, include the spiritual man as well? If the former is meant, the inferences from the passages adduced on the two occasions referred to, that the spiritual man is unconscious, will be groundless. If the term "man" is regarded as inclusive of both the spiritual man and the natural man, it seems impossible to understand how such a construction can apply to some at least, if not to all, of these and similar passages. For example, in T. C.

R. 475, the reason given why "man does not know" that his spiritual man is associated with spirits in their world, is that his (the natural man's) thought and speech and vision being natural, he cannot know anything of the thought and speech of spirits, nor can he see them, and *vice versa*, etc. Here it would seem to be transparently clear that the ignorance of the *natural man alone* is spoken of, and that to hold otherwise is to make Swedenborg ascribe impossible faculties to the spiritual man, and to make him say that the spiritual man does not understand the thought and speech of his associates, because his own thought and speech are natural!

Here other questions come up which will not be denied a hearing.

1. If Swedenborg means to teach that the spiritual man is unconscious, and therefore cannot be "in the exercise of thought and speech" with associated spirits, wherefore should he deem it necessary to explain why the natural man has no knowledge of something which *does not exist*?

2. If it be taught in T. C. R. 475, that the spiritual man is *constantly* associated with spirits in the spiritual world, and that such association, involving the "exercise of thought and speech," is universally and essentially necessary to the existence of the human race (and how may the teaching be gainsaid?), will not the conclusion appear unavoidable, that the spiritual man is a conscious man?

3. If the uniform teaching of the writings be, that the more interior the life the more perfect, should we not be prepared to expect that the spiritual man (the "man of will and understanding like the angels") would be at least as perfect in the possession and exercise of the "faculties" proper to his plane, ascribed to him in A. C. 24, as the natural man is in those proper to the plane of this world?

If this were the proper occasion other questions might be suggested, and passages quoted in which the teaching appears to be plain as words can make it, that it is the natural man who is unconscious of spiritual life and its surroundings. The writer perforce forbears except to quote — underlining a few words — A. C. 24, which is respectfully commended to the thoughtful consideration of all whom it may for any reason concern:

*Man* before he is regenerated does not even know that any internal man exists, much less is he acquainted with his nature and quality. Being occupied with *cor-*

*poreal and worldly things*, in which also the *faculties* of his internal man are immersed, he cannot conceive of any difference between this and his external, and thus he forms a *confused and obscure something from two perfectly distinct existences.* (American Swedenborg Printing and Publishing Society, 1879.)

A parting word: Has it been in the Writings anywhere said in plain, direct terms, that the spiritual man is unconscious during man's life in the body?

THOMAS LECKIE.

[In the number for February, 1890, we quoted D. W. VIII., A. C. 5550, D. P. 32, D. L. W. 256, 238, 203, 67, S. S. 68, and H. H. 33, to show that man during his life in the world is not conscious in the spiritual but in the natural plane of his mind. A. C. 24 misleads our correspondent by saying "two perfectly distinct existences," for the simple phrase *ex distinctis*. Of course two distinct consciousnesses would be two distinct men — a Jekyll and Hyde case, or something resembling the hypnotic conscious and subconscious states. The fact that man now is a spirit, and is thus internal as well as external, certainly needs no repetition here. EDITOR.]

## ENVIRONMENT.

*Editor of the New-Jerusalem Magazine:* —

A CORRESPONDENT in the *Messenger* of May 14, says, "Even the best environment will not regenerate souls, but it will bring them into conditions of freedom where they can become regenerate if they will." This statement, probably, will not be disputed; it does not follow, however, that the best worldly condition is the "best environment" to save the soul, for does not observation suggest that there are, proportionately, as many among the worldly rich, cultured, refined, and moral who seem to be as regardless of their soul's salvation as there are among the worldly poor, illiterate, uncouth, and immoral? The natural man has only natural ends in view in seeking or making environment, while the spiritual man knows from the Word and by doctrine that the Lord alone knows what is the "best environment" for him. "I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, and he could not be found." (Ps. xxxvii. 35, 36.) "They who put their trust in the Lord, continually receive good from Him; for whatsoever befalls them, whether it appear prosperous or unprosperous, is still good, for as a medium it conduces to their eternal felicity." (A. C. 8480.) The vital question then is, Who shall decide what is the "best environment" for the individual soul?

*Charleston, S. C.*

W. J. B.

# SWEDENBORG STUDIES.

## THE ETERNAL TRINITY.

We are accustomed to the idea that in God is a Trinity of Divine Substance, Divine Form, and Divine Operation, which are represented in the soul, body, and active life of man. We are also accustomed to the idea that the Divine Form or Wisdom, the Word which in the beginning was with God and was God, was made Flesh, assumed a humanity from Mary, and so brought the Divine Trinity forth to view — showing the Father, and giving forth from Him in new power and fulness the Holy Spirit when this Human was glorified. The Trinity has always been, but not in the fulness of the Divine Natural, thus not visible to men except by means of an angel, and not exerting the great power of the Spirit of Truth upon the lowest plane of life. The "Father, Son, and Holy Spirit" of our Lord's final command to His disciples, describe the Divine Trinity in Him, and in its form as perfectly developed and revealed, not only in heaven but on earth, not only as the *Alpha* but as the *Omega*.

The Trinity as it always was and also as it was after the Incarnation, is described in A. E. 1112:

> The question is, What trine did God have before the Lord assumed the human and made it Divine in the world? Then likewise God was human, and had the Divine, the Divine Human, and the Divine proceeding; for, as was said, God without a trine is impossible. But the Divine Human was not then Divine even to its ultimates, which are called the flesh and bones; these were made Divine by our Lord when He was in the world. This was additional, and God now has this Divine Human.

This perfectly plain statement may seem to be contradicted by the following which is found in the Canons IV., chap. iv.:

> Before the creation of the world no Trinity of God existed nor could exist [in sense of coming into being].

It will be noticed in this statement, however, that the phrase "before the creation of the world" does not mean the incarnation, and that there was no Trinity till the incarnation. It means to refer to the common belief of Swedenborg's day that the Divine Humanity which our Lord glorified was a distinct personality and always had been, so that our Lord, or the second person of the Trinity, and not God or the whole Trinity, came into the world. In other words that our Lord was two and not one, and that there were three besides the Son of Man. Thus we read in D. L. 19:

Nothing else is known in the church than that the Son of God is the second person of Divinity, distinct from the person of the Father, and hence the faith tells of the Son of God born from eternity. But let them know that there is no Son from eternity, but that the Lord is from eternity. When what the Lord is and what the Son is is known, one can think, from the understanding, of the triune God and not before.

That this is the meaning and that the condensed statement of the Canons is not contradictory of the general doctrine of A. E. 1112, may, it has lately been pointed out, be distinctly seen from T. C. R. 170, which, while it substantially repeats the language of the Canons, makes a slight and significant change:

This Trinity was not before the creation of the world but after it, when God was incarnated, it was provided and made, and then in the Lord God the Redeemer and Saviour Jesus Christ.

This is the heading of the section. The language which follows is:

In Christendom today, a Divine Trinity before the creation of the world is acknowledged, namely, that Jehovah God from eternity begat the Son and that the Holy Spirit went forth from both, and that each of the three is by Himself or alone God, because each is a person self-subsisting. But it will be shown that this is a trinity of three Gods, and not a Divine Trinity. But the Trinity of Father, Son, and Holy Spirit which was provided and made after that God was incarnate, thus after the world was created, is the Divine Trinity, because it is of one God, as is evident from all

that has been said. A Trinity of Divine persons from eternity or before the creation of the world is in the ideas of thought a Trinity of Gods.

Thus, when we read in T. C. R. 170 of this Trinity, we see that the one is meant which is in our glorified Lord; this was not from the beginning, although from the beginning there was the Trinity described in A. E. 1112, namely, of the Divine nature not incarnated, which might be named Essence, Existence, and Proceeding, but not Father, Son, and Holy Spirit.

### ARCANA INDEX.

We are much pleased with information that Rev. R. L. Tafel, Ph. D., has edited and issued the original index of the *Arcana* which Swedenborg made, and which was printed some time ago in an imperfect form. Dr. Tafel says in his preface:

In elaborating his "Index of the *Arcana Cœlestia*," our author made use of two copies. One of them — the first draught copy — occupies two narrow oblong volumes of a smaller size. It contains index passages of only the two first volumes of the *Arcana*, without any numerical order whatever. The other copy fills a larger-sized volume of the same shape. The index passages in it extend to the whole of the *Arcana*, and are arranged in a strictly numerical and alphabetic order; but — what seems strange — every word throughout the whole volume is crossed out with the pen. No doubt our author made use of this last copy of the "Index" in the preparation of the *Arcana* themselves, and of some of his other works which abound with references to the *Arcana Cœlestia*, namely "Heaven and Hell" and "The Last Judgment." But on a thorough examination of the subject it appears that Swedenborg, towards the last, employed his "Index" in the preparation of his work entitled "The New Jerusalem and its Heavenly Doctrine," which for the most part consists of a digest of index passages of the *Arcana Cœlestia*. These passages are not arranged in that work in numerical or alphabetic order, but according to their intrinsic meaning. Several digests of this kind occur in the "Index" itself; and these digests are not crossed out, like all the other passages arranged in it in numerical order. After

these passages in the "Index" had served their purpose in the preparation of "The Heavenly Doctrine," the author seems to have crossed them out. Nevertheless, the alphabetical "Index" in numerical order is still of great practical use, and therefore about a hundred years ago some Swedish admirers of Swedenborg had a copy taken of this alphabetical "Index" — a difficult work, on account of every word in the "Index" being crossed out. In making his copy, however, the copyist used both copies of the "Index," and, indeed, in such a way that the beginnings of all the articles were copied by him from the original draught copy, in which nothing is crossed out, while the remaining portions of the articles he copied, as well as he could, from the second copy. Hence the faulty numerical arrangement, and also the many doubtful and faulty readings contained in the Latin copy of the "Arcana Index," published in London in 1815, at the expense of Mr. John Augustus Tulk, which "Index" was afterwards translated into English, and published by the Swedenborg Society.

The three original codexes, which the copyist employed in his work, no doubt belonged originally to the library of the Royal Academy of Sciences in Stockholm, the custodian of all Swedenborg's manuscripts, which had given its consent to have the "Index" copied. After the copying had been finished, however, these codexes disappeared, and they remained in their hiding-place until two of them were discovered during the editor's stay in Stockholm, in 1870. The volume which is still missing is the first volume of the original draught copy. The second volume of this copy, which is now in the Library of the Academy of Sciences, is marked "No. 113"; while the copy of the complete "Index" bears the mark "No. 112."

A few years ago, the Royal Academy of Sciences in Stockholm very kindly granted to the Swedenborg Society in London the use of the complete copy of the "Index," in order to collate with it the copy of the Latin "Index," printed in 1815. This work of collation, which was absolutely necessary before a new edition of the Latin "Index" could be published, was delegated by the Swedenborg Society to myself, the undersigned editor, and it was gladly undertaken by me. After a thorough examination of the manuscript, I very soon discovered, that with the help of a magnifying-glass, my eye-sight could penetrate through the superficial layer of ink on each word, so that I could readily make out the author's

writing. Assisted by this knowledge, and from long habit being perfectly familiar with Swedenborg's handwriting, I entered upon the work of collation. At first, however, I carefully removed from the "Index" all that the copyist had entered into it from the original draught copy (No. 113), and I replaced it by the corresponding passages out of the complete copy of the "Index" (No. 112); so that the new copy of the "Index" is in complete alphabetic and numerical order. Moreover, I supplied many passages which the copyist, on account of the difficulty in reading them, had omitted; and I corrected besides many doubtful and faulty readings. With the help of "Beyer's Index" I also supplied seven gaps in the manuscript, which was partly defective.

### HOW MUCH OF GENESIS IS FROM THE ANCIENT WORD?

THE reader of the "Doctrine of the Sacred Scripture" finds the chapter concerning the Word which preceded that which we now have as lucid as it is interesting. The facts that worship existed before Moses, that a Scripture was in use of a character which can be seen from the extracts which our Bible contains, and that it represented an Ancient Church of which we have abundant relics, are fully brought out, but the concluding statement that the first seven chapters of Genesis were taken from that Word is puzzling. For the seventh chapter ends in the middle of the account of Noah.

Now the difference between the first *eleven* chapters and the rest is evident to all scholars, and the division between the part which is purely symbolic and that which is significantly historical seems to fall near the close of the eleventh chapter. What shall be done then with the statement in S. S. 103, that the first seven chapters are the old portion?

In the passages A. R. 11, A. C. 66, T. C. R. 279, which give some account of the Ancient Word, this statement is not made. It is, however, to be found in the posthumous treatise on the Word which we have in photolithograph, and there the word *septem* plainly appears. We might seem then to be left between two opinions, the one formed from S. S. 103, and its first draft in S. D. VII., 2, the other formed from the general evidence of the Bible itself, except that T. C. R. 279 comes in to settle the difficulty. This chapter on the Sacred

Scripture is so much like the treatise on that subject that the divisions of it have exactly the same headings, and the treatment is so much the same that when a difference occurs it is noticeable. A comparison shows that S. S. 101, is found in T. C. R. 264, that S. S. 103 is found in T. C. R. 265, and that S. S. 102 is found in the relation at the end of the chapter, namely, T. C. R. 279. The statement in question which occurs at the end of S. S. 103 is omitted from T. C. R. 265, but is found at the end of T. C. R. 279, in this form:

Moreover I have heard from the angels that the first chapters of Genesis which treat of the creation, of Adam and Eve and the garden of Eden, their sons and descendants till the flood, and also of Noah and his sons, are in that Word, and that they were taken thence by Moses.

Here it will be seen that the enumeration of subjects carries the end of the extracted portion beyond the seven chapters, at least through the ninth, and further if we follow Noah's sons. Indeed chapter xi. verse 10 begins, "these are the generations of Shem."

This does not weaken the statement that the first seven chapters of Genesis were so taken, but it seems to extend it to a point in the eleventh chapter. Nor do we see how any doubt can remain that we ought to understand eleven rather than seven when we come to the declarations in the explanation of the text which are made in A. C. 1401 and 1403:

From the first chapter of Genesis thus far [beginning of twelfth chapter] or rather to Eber [xi. 14] the history was not true but was composed. True history here begins.

### ITALIAN EDITION.

We have received from Signor Scocia a beautiful copy of *La Dottrina Di Vita*, translated by him and sold at one *lira*, twenty cents. It contains a list of the works, D. L. W., D. P., Influx, T. C. R., H. D., S. E., H. H., and E. U. now to be had in Italian, with a list of several collateral works.

# BOOK NOTICES.

GOD IN HIS WORLD. AN INTERPRETATION. New York: Harper and Brothers. 1890. pp. 270. $1.25.

THIS must be regarded as an important book. Coming forth anonymously, and without giving any evidence of its ecclesiastical source, it is clearly the work of a devout mind which sees Divine truths intuitively, and presents them in light for all who will receive them without asking that argument be used. The volume is divided into Introduction; Book First, "From the Beginning"; Second, "The Incarnation"; and Third, "The Divine Human Fellowship." The chapters are very brief, often only hinting at the writer's meaning, and never failing to be suggestive. Some critics of the work have termed it "Swedenborgian"; we find it constantly reminding us of our doctrines, but the writer's mind is not so much theological as it is perceptive and Emersonian. Listen to him as he speaks of life:

> There is no life that is not love, which in the visible universe is the flame of suns, begetting life in all worlds and, in the invisible, is the flame of the Spirit.

The greatest part of the book is about the Lord, and how we rejoice to read such sentences as these:

> There must have been, as our Lord grew in wisdom, and in favor with God and man, a Divine Sense — a direct illumination, entirely different from that which in other men we call inspiration — a sense of His eternal Sonship. What Simon Peter discerned through a revelation must have been known unto our Lord directly. It was not a part of His consciousness, but rather comprehended this consciousness, making it wholly Divine.
>
> There was something in our Lord's nature which was to be overcome, to be reconciled to the kingdom he came to establish, nay, in an especial sense he overcame the world, including His own heritage of its sin, so that he said of himself that the Father had sanctified Him. The world which draws all men into its vortex had its hold also upon Him.
>
> There is no need of an atonement to reconcile God unto man. The sufferings of our Lord, including His death, were but the manifestation in the flesh of the Divine suffering from the beginning. Our sins have ever been borne by Him. It is only when they are remitted that he ceases to bear them. He is the Lamb of God, not the scapegoat.

These passages remind one of Mulford and, unless we mistake, their author will be found to be a man of similar position and training.

Of miracles, he says that "they were in harmony with the Divine methods and were an illustration of the Divine Life which is love." Of prayer, he says, "God giveth and forgiveth without the asking, but the children ask. They do not make petitions as of one who waiteth therefore, and is moved thereby; their asking is as spontaneous as His giving." Of the second advent we read, "The second coming is not as a babe born a second time upon the earth, but a coming 'in the heavens,' the spiritual consummation of the kingdom."

In speaking of Christian history, he says plainly:

> By a sudden revolution Christianity becomes the state religion of the empire. We are not surprised at the sequel. The church adopted worldly methods. The decrees of her councils were secured by means that excite even worldly contempt. In her greed for wealth and power, she deluged the earth with blood. She revived the Pagan priesthood, the Pagan idea of propitiatory sacrifice, and the Pagan ritual with its splendid ceremonies and processions. She appealed to the fears of men. Her penance took the place of penitence, and casuistry was substituted for the Sermon on the Mount.

A book of value surely and we wish for it all the usefulness which it deserves. To some it will seem mystical, to others it will seem full of the radiance of a new Christian age.

THE SOUL IS FORM, AND DOTH THE BODY MAKE. By JAMES JOHN GARTH WILKINSON. London: James Speirs. 1890. pp. 317. $2.00.

IN this little volume Dr. Wilkinson returns to his first love, as translator of Swedenborg's physiological works, and lovingly works out some of the correspondences of the anatomical and physiological facts and theories. We say "theories," also, for the idea that the coronary vessels of the heart all serve as veins must be regarded as a theory, and not in accord with the scientific view of the subject. The author revenges himself upon science for not agreeing with the theory, in the following fashion:

> The age abounds in mental extinguishers; mere heads for death, but quick to put their own grinning skulls over the lights of heaven. Organic science, hugely sensual, is in a dark age without knowing it. What are dark ages? They are those in which mere learning, whether from books or from the volume of nature, is prosecuted by specialists who are accepted as the last authorities, and carry

their readings and facts to no superior tribunal. Nature becomes a fusty and worm-eaten volume when you hoard its contents for no ends above or better than nature. (p. 216.)

Palestine Fund Statement. The April report of the Palestine Exploration Fund contained one hundred and thirty-two pages of reading matter, every line of it interesting and valuable. Mr. Schick gave a further account of Greek inscriptions found north of Damascus Gate, and containing some hints that a Church of the Resurrection may have stood there, which would give strength to the claim of the modern Calvary; Mr. Hill gave an account of recent discoveries of water conduits at Palmyra, which has long seemed to have been devoid of good water; Mr. Bliss told of a visit to Malula, north of Damascus in the mountains — a village which has preserved the Aramaic language of our Lord's time; and Dr. Post began a sketch of the people of Palestine by treating of the land, its resources of every kind, and its fauna and flora. To him the land is a "microcosm," it has been "subdued oftener than any other part of the world," and "along this highway the historic races have passed to and fro." What he said of the animals was very interesting; Major Conder added a survey of the Hittite letter found at Tell-el-Amarua, in the confident hope that he had mastered it, and now knew about one hundred and fifty words of this hitherto sealed language; Mr. Birch had something to say as to the course of Nehemiah's wall, and the controversy promises to be endless.

The Fund is about to begin excavations again, and asks for contributions which we shall be glad to receive and forward, as the editor has been made an honorary secretary of the Fund for this purpose.

Philosophy in Homœopathy. By Charles S. Mack, M. D. Chicago: Gross & Delbridge. 1890. pp. 174.

Dr. Mack, who has been an esteemed contributor to our pages, has here given to the public several brief essays which are sufficiently described by the titles: "Relation between Patient and Physician," "Philosophy and Medicine," "Is Homœopathy Exclusive?" "Homœopathy the only System of Curative Medicine," "The Action of Drugs, etc." He is so cool in his expressions that his book contrasts favorably with almost all that has been written in this great controversy, and he is so cautious in statement as to leave his reader somewhat unsatisfied as to the author's

private views. But it is the spirit in which he writes which we are most competent to approve, and we like it greatly. Dr. Mack is now Professor of Materia Medica and Therapeutics at the University of Michigan, Ann Arbor, and is likely to do much good there.

PHILIP: OR, WHAT MAY HAVE BEEN. By MARY C. CUTTER. New York: Thomas Y. Crowell & Co. 1890. pp. 237.

THIS is a story of the first Christian century and represents in its two portions the childhood and manhood of Philip, a native of Bethlehem. All the scenes of the Nativity, the persecution by Herod, and the early events recorded in the Gospels are delineated in a vivid way, and the second part deals with equal force with the ministry, death, and resurrection of our Lord, and with the apostolic work which followed. The little book is right in spirit and accurate in detail. Dr. Selah Merrill commends it in an introduction. It is a good book for the Sunday-school library, and could be read aloud at home to advantage, if talked about enough to fix in the memory the circumstances which it describes and which are not in the least inharmonious with the Gospel story.

NORTHERN AJLUN. By GOTTLIEB SCHUMACHER, C. E. Palestine Exploration Fund. 1890. pp. 207. To subscribers, 50 cents; to others, $1.00.

THIS well printed volume, illustrated with seventy views and an excellent map, is the result of a trip east of the Jordan made by a competent observer. The region visited lies within the decapolis of Perea, South-east of the Sea of Galilee, and is a well-wooded but sparsely populated district. The ruins of the ancient Gadara, now Umm Keis, are the most interesting, but in all thirty-nine villages are described. Two fields of Dolmeus were found covering a large area, and consisting of hundreds of these tombs. At one village the women go two miles for water. The condition of the people, who are ruled by lazy local sheiks, is deplorable, but they were generally kind to the traveller.

*The Jesuits* is the title of a pamphlet of fifty pages, written and published by Principal Austin, of Alma College, St. Thomas, Ont. It contains a sketch of that abominable order and the bull of Clement XIV. abolishing it. Sold by the author for fifteen cents.

# THE NEW CHURCH.

## THE CONVENTION OF 1890.

THE sessions of our General Convention are becoming every year more important. The number of earnest workers is increasing. The number of those who do not bring the fruits of home effort, and would turn the sessions into debates on abstract or personal matters, is much less than formerly. The constituent bodies as a rule tell of larger activity from year to year, and inspire the general body with fresh zeal. The public exercises are put into the hands of the most earnest preachers. The social life of the session is not so elaborately provided for as formerly, and does not require so much of the time, but it is equally enjoyed. The *personnel* of the body has so changed that it may be said to be a gathering of young men and women. The infusion of fresh blood during the last decade is remarkable and very encouraging. There is no appearance of disrespect for age, however, or of a desire to change old usages for the sake of changing them, but there is a palpable purpose to do more work and to be guided by those who work. If anything could have discouraged the members it was the intense heat, but no one complained of it, nor of anything else. The beautiful room, recently adorned, in which the meetings were held, and the assiduous attentions of the friends at Chicago, especially of the committees, made the whole session a joyful one.

The ministers came together on the seventeenth of June and immediately began their work as a committee of Convention on matters relating to the ministry, and as an informal conference hearing papers on important subjects and discussing them. About fifty were present, almost without exception men having charge of churches and full of practical energy. The absence through feeble health of the venerable chairman, Rev. Joseph Pettee, led to the choice of Rev. John Worcester for that place. More papers were on hand for discussion than could be heard, which is the first time that this has occurred, and which might perhaps now have been avoided by a rather more summary method of ordering the business than some would have liked. All the papers read were of practical value. That by Mr. Worcester, on "The Church and the

World," was an address in which he fulfilled his appointment of the year before. The paper by Mr. Giles on "Effective Preaching" was the best production which we have heard from him. Mr. Goddard's treatment of the "Need of an Organization for the New Church" was very interesting. Mr. Sewall read a thoughtful paper on the "Order of Worship." Mr. Mercer received close attention to his paper on "Evangelistic efforts in Cities." The communication of Dr. Hibbard on "What Shall We Do?" was made the basis of an earnest discussion, and of a cable message to him. Mr. David in treating of "Itineracy," and Mr. Whitehead in explaining that there was no objection to preaching from obscure texts, brought forward subjects of value. As we hope to give our readers nearly all these papers, we do not stop to summarize them. We can, however, truly say that could these have been joined with the other papers which had been brought, the session would have stood unapproached by any previous one in respect to the practical wisdom of the documents.

What the ministers did as a council it is not proper to report, nor necessary to do since all was reported to Convention; but it should be said that all spoke freely, and were respectfully listened to, and that the conclusions reached received the approval of the Convention.

The Sunday-school Association seemed to us a useful series of meetings, attending to all that was needed for the coming year, full of earnestness, and terminating in an evening session with four addresses which were admirable in every way.

The evening devoted to commemorating the sending out of the new evangel in 1770, seemed to us all that could be desired, and the nineteenth of June might wisely be taken as the proper time for holding Convention, except that in some places that day is too near the season of the most oppressive heat.

The session of the Young-People's Leagues was highly instructive and encouraging. There was evidence of zeal in all good works and of an intelligent appreciation of what others were doing. If only these young men would take the next step and become ministers — was the thought which came to us as we listened to their deliberations.

Convention itself opened on the twenty-first, in the afternoon. An early opportunity was taken to welcome the two brethren from abroad — Rev. J. J. Thornton, of Australia, and Rev. J. Martin,

of England. Both appropriately responding, told somewhat of the work in their regions. It is difficult to see how either body could have been better represented.

The address of the President, Rev. Chauncey Giles, was full of a wise enthusiasm. This was followed by a social reception. The exercises on Sunday were led in the morning by Rev. T. A. King, of Baltimore, and in the evening by Rev. John Goddard, of Cincinnati. The former treated of the Lord at meat in Bethany, forcibly and feelingly presenting the spiritual application. The latter, at the request of the Chicago brethren, devoted his time to the strangers who may have been present, and explained the spiritual world. Mr. Giles preached to a great audience, at Dr. Thomas's invitation, in McVicker's Theatre.

The two following days were devoted to business. The Associations made generally good reports, though some of them were diffuse, and ought to have been read in part rather than in full. The Standing Committees all reported promptly and satisfactorily. The Washington Committee reported progress. Business went on very slowly Monday, but on Tuesday every one was alert. At the close some one proposed that hereafter another day be added to the session, but we feel that there is time enough now, but not enough system, and, at the risk of seeming harshness, we would commend the way which our English brethren have of cutting short a speaker who begins too far back or takes too roundabout a course.

What was done at this meeting? Many things of which the following is a summary: An enlarged Hymnal was authorized; assent was given to the New-York Association to invest its president with power to officiate at ordinations; Mr. Benade was censured for making a new or Academy order of the ministry; a new manual of descriptions of the spiritual world was announced for use in classes; an arrangement for improving the children's department in the *Messenger* was made, and the Leagues were also promised a regular portion of its pages; resolutions of respect to the memory of Hon. J. Y. Scammon were adopted; messages of greeting were sent to England, Australia, and Switzerland; an effort was decided upon to raise ten thousand dollars for missions; the report of a small body, taking little interest in the Convention work and assuming to condemn it, was respectfully declined; a proposition to return a report because of an objectionable practice

mentioned therein was laid upon the table as mischievous; Rev. W. H. Hinkley, who retired after long and faithful service as one of the secretaries, was succeeded by Mr. Spamer, of Baltimore, — an excellent choice, if he is a member of Convention; an evening was devoted to social reforms, with informal speeches and much healthy enthusiasm; the mission work gave evidence of being in progress at all points; eight ministers were added to the list; there was no appeal from the Chair, and the election of officers showed great unanimity.

We would make a few suggestions: Let the days remain as they are, and make the most of them; have the Sunday-school collection taken on Friday evening; let Sunday evening be devoted to missions, with speaking by those who are in the work, and let pledges and a collection then be taken; while reports from constituent bodies continue to be ill adapted to be read at length, let them be sent in beforehand and summarized; let the ministers meet as they do now, and every day at nine, if necessary, rather than interfere with regular hours for Convention; let the important routine matters, such as reports, communications from other lands, election of officers, etc., be assigned beforehand and printed in the programme; let the evenings be arranged as they were this year, except that missions have Sunday.

Those who attended Convention from the East learned that the descent was easy, but the return was as difficult as the way of repentance. They went to Chicago in twenty-five hours, but they spent some thirty-six in returning. Going, all was comfort; returning, old ways were found to be still in vogue. But they arrived home at last, and will long pleasantly remember Chicago's greeting.

### PASTOR MANBY'S GOOD RECORD.

In his recent report to Convention, Rev. C. J. N. Manby, of Sweden, after telling of his work at Stockholm and Gottenberg and of several missionary visits, said:

As a means of mighty power in securing a good result of our missionary enterprises, there have of late been organized a number of a new kind of circulating libraries, what we call "*Flyttande Lanbiblioteks*," (ambulating or ambulatory loan libraries), to be sent from place to place all over the country. You will find here enclosed a list of their contents, and also common rules concerning the use of them. The set of most New-Church books is, as you see, divided into five series, each constituting an "Ambulating Loan Library" intended to stay in a place from January to January, then being sent to other places, so that all series can be

gone through during five years. Statistics in two copies are to be kept. For next summer's missionary work — which is expected to be more extended than before — I hope much help of these "Ambulatory Libraries," of which we have at present twenty-five — five of each series — contained in very neat wooden boxes. All who desire to make use of "Ambulatory Libraries," have to enter as members into the "*Nykyrkliga Studieforbundet*" (New-Church Studying Union), it being intended to form groups of that Union in as many places as possible. At the entrance will be paid fifty *ore*, and the annual contribution is one *krona*. It will be remembered that we have ordinary loan libraries in a dozen places of the country.

In a private letter, received later, he says:

I am already, since the end of May, engaged in my missionary work for the summer, and I have visited two stations, Fiskeboda and Orebro, delivering one sermon and two lectures in each. Here in Nykoping I am doing the same; then I go to Eskilstierna. I hope to visit many new places and even to go to Christiana in Norway. I wish that I might give more time to my literary work, which is the most important of all.

### A MOVEMENT IN INDIA.

WE are much pleased to see in *Morning Light* (London), the following advertisement which explains itself and which we are glad to reproduce in this country where others may see it:

Any of our friends going to India will be pleased to communicate with either John M'Gowan, 10 Love Lane, Allahabad, or James Christopher, Mazagon, Bombay, with a view to assist in the establishment of the Lord's New Church in India.

They also beg that such of our friends as are able will be pleased to subscribe for *The Indian New-Church Messenger* (a small four-page monthly) at Rs. 6 per annum inclusive of postage. A sample copy will be supplied free of cost on application.

### THE WASHINGTON CHURCH.

PERHAPS all our readers have learned by receipt of an explanatory circular that the time has come to send in their contributions for the erection of a church in Washington. An excellent lot has already been procured, and the plan of the building is nearly ready. Contributions, large or small, should be sent at once to F. A. Dewson, Treasurer, 28 State Street, Boston.

### A TASTEFUL SMALL EDITION.

THE work on the "Divine Love and Wisdom" has been put by the Printing and Publishing Society into a beautiful binding, which makes a volume only some five inches by four, easily carried and highly ornamental. The price is but forty cents.

# THE RELIGIOUS WORLD.

### THE SPIRITUAL BODY.

Rev. Joseph Cook spoke at Dr. Cullis's Mid-Year Convention in Boston, and is reported by the *Times of Refreshing* to have said:

Professor Hitchcock, of New-York City, says that as a friend of his lay dying, the breath ceased, the eyes lost their lustre, so that those who stood about the bed said, "He is gone." Then suddenly the eyes opened widely, a look of surprise, of adoration, of bliss, was in the whole face, which was marvellously luminous. This occurred while the pendulum swung several times. The light finally faded, and the man was gone. I heard Professor Hitchcock state those facts in his own parlor. He puts them into his new book, "Eternal Atonement." What do the dying see? What do the dying hear? I am an anti-spiritualist. I am an anti-Swedenborgian. I think nine-tenths of modern spiritualism is fraud. As to the other tenth, either there is nothing in it or Satan is in it. But I believe most heartily that there are unexplored provinces in man's organism, and that here and now we have in us a germ of the spiritual body.

Mr. Cook may be "anti-Swedenborgian," but his opinion is not.

### IS HEAVEN A PLACE?

The *Eastern Argus* recently sent to the clergymen of Portland, Me., the question, "What idea have you formed of heaven as a place?" All answered with remarkable unanimity that they did not think of it as a place but as a state of blessedness. Rev. W. B. Hayden's reply was very lucid and showed a superior ability to understand what is said in Scripture about heaven.

### SUDDEN CONVERSION CONDEMNED.

The *Living Church* (Episcopalian) speaks wisely of the disorderly scenes at revivals as generally conducted:

According to the law of sympathy it was not possible for a Christian assembly to hear their spiritual condition keenly analyzed, their exposure to instant and remediless woe eloquently depicted, and themselves urged to fly from the impending doom, without reaching the last degree of excitement. Nothing was more rational than to expect that such preaching should be followed by the physical prostration of many in the congregation. The strain was too great and nature gave away. There is nothing which more plainly indicates the retirement of all this, than the manifest progress of church principles. The Divine plan is one of

steady and systematic growth, which makes religion to correspond, as Christ says it does, with the leaven in the meal, or with the grain which comes: "First the blade, then the ear, after that the full corn in the ear"; or like the wind of which we know so little, so, says Christ, "is every one that is born of the Spirit." The prevalence of this view is at once the index of the decline, and the best possible corrective of the mistaken notion of "sensible conversion."

### AN INTERESTING CASE.

MUCH excitement was caused in Congregational circles when it was known that the American Board had refused to send out as a missionary a man who was every way qualified, but who doubted that all the heathen were damned. He was lately examined and installed, and seems to have answered well. Mr. Covell said that,

He had not been religiously brought up; that he had been a skeptic; that reading President Wayland had convinced him that his unbelief was irrational; that, now believing in God, a day of prayer for colleges had carried conviction to his heart; that a struggle had then ensued whether, having opposed religion, he could violate his consistency, and become a Christian; that he had yielded, and gone actively into Christian work; that mission work had especially interested him, and that he had been engaged in it in his college town. Having an obvious shrinking from self-display, the part about his Christian work had to be got out of him by questions. His statement of belief was a noble one. A man ten years in the ministry might be glad to speak as well — clear, simple, comprehensive, strong, singularly just and sound. The only point at which any one might demur was eschatological. As to probation after death, he did not hold a hypothesis about it. It might be, in the case of persons like the heathen or infants, who had never heard of Christ; but, also, it might not be. There were reasons looking in former directions, but other reasons looking the other way. He considered it as a possibility, and only that, without a place in preaching, and nowise lessening the duty of carrying the Gospel to all men. He was calm, well poised, solid, earnest, an unusual man. Conservatives said, after the examination, "What a mistake not to send that man!"

### REAL THEOLOGY.

IN his recent volume of sermons entitled "Personal Creeds; How to Form a Working Theory of Life," Rev. Newman Smyth, D. D., showed the same fearless and progressive quality of mind to be seen in his earlier volumes. He said:

And what we need now even more than sound theology is real theology. The church needs a real theology for its working creed. Better one ounce of real theology than a whole pound of verbal theology. We hear the phrase often used in these days, "new theology"; but to win for ourselves and our age a real theology is the present effort, the one aim, the thoughtful prayer of many Christian teachers. The name "new theology" is given to this vital movement by others;

no student with a historical conscience would choose that designation for his own thought. A theology may be new or old, but the one important thing is this, Is it real theology to us now? If our old theology should become to us only a repetition of our father's creeds, or but a sacred memory of a mother's beliefs — hallowed and dear as such memory may be — if our theology should represent only "some Bethel where God has been," it would be for us the worst theology we could have; for a personal creed which has not become a living truth within us, and which should fail to answer to our honest thought, would be worse than a mockery; we should be bound to it as to a body of death from which the Spirit of life would set us free. A church that could retain a confession of faith which has ceased to be real in its pulpits, would lie not to men only, but to the Holy Ghost. So, likewise, any new theology might be equally worthless and hurtful, if it were only a substitution of some new phrase for some older form of words, and if it should not bear witness to some fresh access of spiritual life.

### A TRUE PASTOR.

In closing his thirty years' pastorate in Brooklyn, Rev. T. L. Cuyler made an address in which he reviewed his work. He had received 4,223 persons into the Presbyterian Church, of whom half had been converts made by his preaching. As to his work in the homes, he said:

There is one department of ministerial labor that has had a peculiar attraction to me, and afforded some peculiar joy. Pastoral work has always been my passion. It has been my rule to know everybody in this congregation, if possible, and seldom have I allowed a day to pass without a visit to some of your homes. I fancied that you cared more to have a warm-hearted pastor than a cold-blooded preacher. To carry out thoroughly a system of personal oversight, to visit every family, to stand by the sick and dying beds, to put one's self into sympathy with aching hearts and bereaved households is a process that has swallowed up time, and I tell you it has strained the nerves prodigiously. Costly as the process has been, it has paid. If I have given sermons to you, I have got sermons from you. The closest tie that binds us together is that sacred tie that has been wound around the cribs in your nurseries, the couches in your sick chambers, the chair at your fireside, and even the coffins that have borne away your precious dead. My fondest hope is that however much you may honor or love my successor in this pulpit, you may evermore keep a warm place in the chimney-corner of your hearts for the man that gave the best thirty years of his life to your service.

### FREE TO QUESTION.

This paragraph shows that Professor Bruce, who called in question some of the grosser tenets of his church, goes free:

The General Assembly of the Free Church of Scotland has, by a vote of 392 to 237 rejected a motion in favor of prosecuting Professor Bruce, of Glasgow, for heresy. The ballot was taken amid great excitement, and the announcement of the result was received with cheers.